

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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THE SIGNS OF THE TIMES.

J. V. HINES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, MARCH 1, 1843.

St. Paul's Dissuasive from Consternation—considered and applied.

By REV. ASA CUMMINGS.

This is the title of a discourse in the Portland Bulletin, to disprove the coming of Christ. The title alone proves that its author, although a *Reverend*, is not praying, "Come, Lord Jesus, come quickly;" that he is not *loving* his appearing; and that St. James' exhortation to patience unto the coming of the Lord, would be thrown away upon him. No one who is *longing* for the coming of his Savior, would be filled with "*consternation*" at the thought of his coming. No *faithful* servant would be filled with *consternation* at his master's appearing. No *fiend* and *devoted* wife would need be *dissuaded* from *consternation* at her husband's return. Nor would *delitful* children have any *consternation* at their parent's presence. The least hint at *consternation* on the return of a friend, a parent, a husband, or a master, would show that *all was not right* on the part of those possessed of such *guilty* fears.

Throughout the Bible, the coming of Christ is spoken of as a most joyful event. Our Savior says, "Look up, and lift up your heads, for your redemption draweth nigh." St. Paul says, of that event, "Wherefore, comfort one another with these words." St. John prayed, "Come, Lord Jesus, come quickly," and the apostle James was obliged to exhort the primitive church to *patience* for the time of that event. He says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

How a wife would *dishonor* her husband to hint at *consternation* at his coming! And how does a servant of the Lord *dishonor* his Master by any hint to *dissuade from consternation* his children at his *return*!! But should he reply, that, it is the enemies of Christ he is attempting to calm; then we have only to turn to the pages of inspiration and show that he has no such commission. The Bible gives no assurance of peace or safety to the wicked, and denounces woes upon those who shall dare so to teach. The unconverted man, who is in continual danger of death and the judgment, should be filled with the utmost *consternation* at his condition, and flee from the wrath to come. When, therefore, the professed ambassador of the Most High, instead of pointing such to the "ark of safety," prostitutes his calling, and administers a quietus to their fears, there is danger of the blood of souls being found in his skirts to be required at his hand. Such unfaithful Watchmen can take either horn of the

dilemma they please. If their object is to calm the *wicked*, they will bring upon themselves swift destruction. If their object is to dissuade from consternation the *righteous*, they are dishonoring their God and insulting the children of the Most High.

SO MUCH FOR THE TITLE OF HIS DISCOURSE; AND NOW FOR HIS TEXT.

2 Thess. ii. 1, 2, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

Here, as usual, with those on that side of the question, his text does not present the force of the connection. The whole connection shows why that event could not take place in Paul's days. He says, 2 Thess. ii. 1—3: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

According to the above, *before* Christ could come, there must be a falling away, and the man of sin be revealed. Mr. Cummings admits that this apostacy has taken place, and that the man of sin has been revealed, and yet quotes this very passage to show that Christ will not come now, when have been seen the very events which alone were to delay his coming. Such *logic*, if it prove anything, can only prove that Christ will never come. He has also gone into a long argument to show that because the coming of Christ was spoken of as near at hand 1800 years ago, that therefore, it cannot be near at hand. Now that also can only prove he will never come; for upon that principle the nearer we come to an event, the farther the event would be from us. Therefore he virtually makes the looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ like the pursuit of an "*ignis fatuus*."

As he has admitted the fulfillment of every thing which his text and context included, we will notice in short, his reasons why that day cannot

now come. The first is, *The man of sin has not yet been destroyed*. If he had been destroyed, it would militate against the doctrine of his coming, for the apostle assures us that he shall be destroyed by the brightness of Christ's coming. His destruction cannot therefore precede his coming, which will not be delayed by any such event. His argument about requiring *time* for that event, does not seem like the stone being cut out of the mountain without hands and smiting the image on the feet and dashing it to pieces. Would that require time?

He says, 2. "It is affirmed in the sure Word of God, that the natural heavens and earth '*shall wax old as doth a garment*.' Now what marks of age or decrepitude can be discerned in the firmament, or on the surface of the ground? So far from this, a great part of the earth's surface is, so to speak, in its native virginity, untouched by the hand of cultivation, and yet possessing a vigor of soil, and the sources of aliment to those products, which sustain animal life, which 50 generations of men could hardly exhaust. View this in connection with another inspired affirmation. It is said in the word of truth, that 'God himself formed the earth and made it; that he established it, that he created it *not in vain*, that he *formed it to be inhabited*.' Very strong language, an iteration of the expression, and of the idea, indicating the utmost certainty: He created it *not in vain*; he formed it to be *inhabited*. Now has this assurance been fulfilled, according to the import of the language? Who can believe it, while such immense tracts,—tracts too of boundless capabilities, remain untrodden by a human foot,—unless perchance some wandering savage may have, at distant intervals, pursued his game across it. But this is not to *inhabit* the earth, in any just meaning of the term. In the absence of all instruction on this point, it would be arrogance in us to assert that the earth was made in vain, even if the knell of its destruction should sound before it was overspread with human beings, dwelling in settled habitations; but since God affirms, that he formed it to be *inhabited*, we may be sure it will not rush to its catastrophe, till this design is accomplished. The earth has so many marks of youth, of freshness, and vigor, that it would contradict some of the most obvious analogies of God's providence, to see it laid at once on the funeral pyre. This is, indeed, its ultimate doom, as I read the Scriptures; but other purposes of its creation are yet to be answered before the last conflagration. Reason teaches as much; Scripture makes it certain.

"Then, there are inventions and discoveries of modern date, which promise to work a wonderful change in the state of the world, and by which it is not irreverent to believe that God intends to fulfill, in part, those assurances to which we have just alluded. Man has just acquired that power over the elements, by which he binds them to his service, and makes them transport his person and goods with the speed

of the wind. What a facility is hence derived for peopling the earth, and bringing its remotest points into frequent correspondence. And this frequent intercourse can hardly fail to exert a most powerful influence instituting, or cherishing and perpetuating the relations of peace among the different branches of the human family. And when the sword shall cease to devour, and the arts of peace shall be universally cultivated, men will multiply beyond all former precedent, till at the end of a few generations, it will be demonstrated that God formed the earth to be inhabited."

Do the deserts of Asia and Africa, thousands of miles in extent,—all of which were fertile when the earth was Eden—show no signs of age? Do the countries of Arabia, Egypt, Idumea, Palestine, Persia, the worn-out hills of Europe, and the exhausted soil of the south, show no signs of age? Then again, was not that argument just as good before the flood? His argument with regard to the improvements of the age, would also have been equally valid before the flood, or the destruction of Sodom.

If God made the earth to be *inhabited*, how can that be accomplished while man is only a pilgrim and stranger on the earth, and death cuts him asunder? The earth can never be inhabited until it is regenerated, and becomes the *home* of man. This will be when the wicked are cut off. Psa. xxxvii. 9—11, 22, 28, 29, 34: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Prov. ii. 21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." Isa. ix. 21: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Math. v. 5: "Blessed are the meek: for they shall inherit the earth." Rev. v. 10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

His 3d argument is that "God has promised, in his word, that the descendants of Abraham shall be restored to their standing in the church, and, as many believe for reasons not easily set aside, to Palestine, the country of their fathers."

Paul, however, says, Rom. ii. 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." iv. 13. "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." ix. 6—8. "For they are not all Israel, which

are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." x. 12. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Gal. iii. 16, 28, 29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

To be continued.

THE PROPHECY OF DANIEL,

LITERALLY FULFILLED.

Considered in three Lectures, by NATHANIEL COLVER, Pastor of the First Baptist Free Church, Boston.

In the first of these three Lectures, Mr. Colver, after some common place in relation to the difficulty of his undertaking, submits to his readers, first, a synopsis of the book of Daniel. Subsequently to this general statement he proceeds to inquire whether the numbers dispersed throughout the several visions, as 2300, 1290, 1335, &c., are to be understood as days, or years, that is, grammatically, or symbolically. He concludes by affirming that they are to be taken for days, and understood grammatically.

In his second sermon Mr. Colver imbeds Rollin's interpretation of the Little horn of the viii ch.; and with the historian an^l Josephus affirms that the times spoken of relative to the vision of the Ram, the He-goat, and the Little Horn were all exhausted and literally fulfilled in the personal history of Antiochus, one of the Selencidae.

In the third of these Lectures are embraced Mr. Colver's views of the other Little Horn of Daniel—that of the vii chap. "I considered the horns and behold there came up among them another little horn," &c., Dan. vii. 8. The literal exponent of this symbol Mr. Colver affirms to have been the 5th Emperor of the Romans—Nero.

The whole of the discourse, therefore, is strictly speaking an *exposition*, a professed exposition, of the two Little horns of Daniel, and of the Times relating to them.

On the whole performance we would say—Whether Mr. Colver possesses the genius, and gravity of learning necessary for what some persons in *Latin-Germanic* style would denominate an *exegesis* of the much litigated points he has signalled and chosen for discussion, may appear to the readers of his pamphlet somewhat doubtful, but that there is in the Reverend Gentleman a *vein of humor—a gay sarcasm*, which he represses with difficulty, cannot be denied. If never weighty, he is certainly sometimes witty. If he displays not his matter with the dignity of a scholar, or the reverence of a saint, he is at least fond of his point, and determined to make it at all hazards. Finally, if this gentleman's views are correct, then any appeal to the prophecies of Daniel for the second "appearing and kingdom" of Christ will ever be made in vain.

Let us attend briefly to the subject of his first discourse.—"Whether there is any law of

prophetic interpretation, which will warrant us in understanding [days] as of so many years." p. 11.

After observing that his inquiry involves a point of no ordinary interest Mr. Colver proceeds as follows:—"From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors "that in the prophetic writings a *day* stands for a *year*. But we feel disposed to call in question this assumption," &c. That Mr. Colver in this question should oppose himself to "the great body of commentators and expositors" in the Protestant world, is perfectly allowable, because, on this plain hypothesis, that the great body of it may be wrong, it might be necessary for him to differ from them; but that he should "feel disposed" to do so, is not so amiable. We ought never to be "disposed," but compelled only, to differ from such men as the two Newtons, Mede, and the other illustrious scholars who form the great body of commentators and expositors of prophecy; and it ought to have been only upon a rigid induction of consequences the most obvious, that Mr. Colver should have said, if he should have said it at all, that a rule of interpretation embraced by men of their profound erudition, "might evolve as many systems, from the book of Daniel or Hosea as the celebrated Paganini could play tunes upon one string of his viol, and render them liable to as great a variety of extent as a gum-elastic rule," p. 13. I know not what others may think of this comparison, but it is not impossible that the solemnity of those immortal minds, whose rules Mr. Colver opposes, might at a moment of reflection almost excelling human, have been seasonably broken in upon by it, and afforded a well merited moment of relaxation by the fact, for who can imagine that Newton or Mede could have done less than smiled to hear their rules compared to catouche, and the cat-gut of the celebrated Paganini, an Italian violin player?!

The question which came before the mind of Mr. Colver in this lecture, was, strictly speaking, the following:—Is time symbolized in the writings of the prophets? It has been said that chronology and geography are the two handmaids of history; and therefore it would have been an approach to the settlement of this question—touching chronology—for the reverend gentlemen to have determined first, whether history and geography were symbolized in the writings of the prophets; but he has done neither the one nor the other: He has not even taken the difference between grammatical and symbolical prophecy; and yet this distinction forms the logical *data* of his question, without which it could neither be fairly argued nor originated. When the prophet foretold that God would on account of their unbelief detain Israel in the wilderness—and detain them forty years, the prophecy was delivered in grammatical style, and the history, and the chronology of the history were alike to be understood grammatically; and so of innumerable other prophecies; as that of the flood; that of Hezekiah who had 15 years added to his life; that touching the breaking of Ephraim in sixty-five years; that of the captivity in Babylon, for seventy years, and that of Jonah to Nineveh, &c. All which are in alphabetical and unsymbolized style, and to be understood both in their history and chronology accordingly.

But again: let us look at Nebuchadnezzar's image, the vision of the four wild beasts and that of

the Ram &c, in Daniel; also the seven seals, the seven trumpets, and the seven vials, the woman clothed with the sun, the dragon, the beast, the harlot, the olive trees, and the witnesses, &c. in the book of the *Revelations*, and we see prophecy delivered in a very different style truly—not in common alphabetical language, but in the language of symbols—a language which addresses the eye rather than the understanding. Now many of these prophecies embody time. Thus—time, times and the dividing of time, 2300 days, 70 weeks, 1260, 1290, and 1335 days, 3 1-2 days, 42 months, 3 1-2 years, &c., &c.

If now prophecy is expressed in Scripture, both grammatically and symbolically, and the reader knows it is, the inquiry, whether time is expressed under the same double phasis, cannot easily, one would imagine, be deemed illegitimate. Is it more irrational to make a day represent a year, than a piece of metal a kingdom, or the destruction of a wild beast, a revolution in the empire? Certainly it is not. But we have said, what has often been said before, that chronology and geography are the two handmaids of history. Now if history and her one handmaid be symbolized, why may not history and her other handmaid be symbolized. That geography is symbolized in symbolic prophecy is susceptible of very plain proof. For instance; In Daniel 7th chapter. The civilized world is represented by "the great sea; In the *Revelations*, the western Roman empire by the "wilderness;" Papal geography by "the throne of the beast;" France by "the sun," and Turkey by "the Euphrates," &c. We hence conclude that there is no absurdity in the supposition that in symbolic prophecy time, as well as history and geography, may be symbolized.

Now overlooking the necessary distinction which obtains in the language of prophecy, and the reasonableness of the inquiry, "Whether time is symbolized," Mr. Colver cites his readers to grammatical prophecies in which time is expressed literally—a day for a day, and a year for a year—and applying to these the rule which others apply only to time as found in symbolic prophecy, he very easily and *felicitorously* gives an air of folly to the whole matter. For instance, God threatened, in plain alphabetical and unsymbolized style, that he would keep the Israelites 40 years in the wilderness—a prophecy belonging to a class wholly excluded by its very nature from this inquiry—when Mr. Colver, either ignorant of this, or regardless of it, very jocosely concludes as follows:

"Had one of our modern expositors been there, to have applied the rule which we are combatting, and have exercised the same liberty in expounding this threatening, that is exercised in expounding the "time, times and a half" of Daniel and of the *Apocalypse*; he would have had the forty years, or times into days, counting "prophetic numbers," a year for a day; and then the poor Israelites must have wandered fourteen thousand and six hundred years! Fortunate for the good Caleb and Joshua, that the "venerable MEDE" did not live and write before them; or the poor men would have been as unbelieving as their brethren had been, about ever entering the promised land."

The time, times and a half above mentioned belong to a prophecy of a very different class from that in which the forty years are found. The prophecy of Isaiah touching the lengthen-

ing of king Hezekiah's life for fifteen years more; that of Jonah, for the destruction of Nineveh in forty days, and the historic fact of Daniel's fasting three whole weeks, are all forced into a question from which by their very nature they are excluded, and made to become the illegitimate exponents, of a rule by which they were never intended to be measured by "the great body of commentators and expositors of prophecy" to whom Mr. Colver chooses voluntarily to oppose himself.

Mr. Colver says of the rule which he here combats, that it must be of "universal, or arbitrary application;" that is, it must either apply to all prophecy—grammatical, typical and symbolical, or it can apply to none of them except by some arbitrary theory. In accordance with this simple remark he cites the grammatical prophecy of God to Abraham that his family should be strangers in a land not their own for 400 years; and then with the felicity of a writer, who has overlooked the most obvious distinctions subsisting among the things of which he writes, adds that Abraham's family according to this rule ought to have been strangers 146,000 years!

But are rules only "universal or arbitrary?" Are they never special? Certainly they are. The rule then, that "In symbolic prophecy time like history and geography, is symbolic," is a special rule, and extends only to prophecies of a particular class. And the fact that Mr. Colver was either ignorant of this or disregarded it, is a proof that he was unqualified to settle the question which he has in his first discourse undertaken to argue.

In his first sermon Mr. Colver is witty not weighty, popular not profound, and writes evidently for the many, not the few, the ignorant rather than the learned; and whether or not he is well informed, it is certain he is not very well instructed, for he has mistaken ridicule for logic, and the creations of his own unchastened fancy for the very reasonable rules of those illustrious men to whom he is pleased voluntarily to oppose himself—*Evan.*

The Cause in Vermont.

Brother C. Morley writes us, dated Feb. 11, that he has lectured on the Second Advent with much success at Granville, Vt. At first, there was some opposition, but it soon gave way, so that on the seventh and last day, more than one hundred manifested their belief in the immediate coming of Christ, and many found the Savior precious to their souls. About one half of all the youth in that town over ten years, are hopefully pious, and many of the remainder are anxious.

He gave three lectures at East Dorset, to solemn and attentive audiences.

On his way to Vermont, he lectured on reaching S. Williamston, Ms. and distributed some books where the church had been very cold and dead, for ten or fifteen years. On his return, he found that a revival had commenced from the seed then sown. While lecturing there, on his return, he says:

A Mr. Wade, a very profane and intemperate man was swearing in a most violent manner against the Second Advent doctrine, and against me for preaching it, a pious lady rebuked him for his wickedness; he then inquired

of her if she believed that the end of the world was nigh; she replied that she believed that it was, he gazed at her in silent astonishment and trembled, he went home and paced his room in agony, he passed a sleepless night, and the next day asked Christians to pray for him, he was the first convert. Mrs. B., where I stayed, anxiously inquired of me what she should do to be saved; I pointed her to Christ; the next Sabbath morning she was rejoicing in Christ. At the usual prayer meeting on Sabbath evening, the room was full of weeping anxious sinners. The work is still progressing powerfully.

The pastor of the Congregational church at Curtissville, Mass. requested me to spend the Sabbath with him and lecture in his church; but one of his deacons and a deist heard of it, and came to the minister and declared that there should be no lecture in the church on the Second Advent. The deacon and deist were made friends, Herod and Pilate like. The minister having the fear of man, then refused to have me lecture on that subject, but requested me to take part in the exercises, I told him that I felt it my duty to decline, and I determined not to go where my Savior is not admitted; hence I did not go to the church.

Albany, Feb. 11, 1843.

Letter from J. W. Cheney.

DEAR BROTHER HIMES:—Since brother Miller was here in Aug. last, the subject of the second advent has occupied no small share of the minds of this community, and the interest on this theme is by no means growing less, but it is increasing continually; there are some among us, who say, Mr. Miller ought to be confined in prison, and those who advocate this doctrine ought not to be permitted to hold meetings or speak on the subject. Should the enemy prevail, and brother Miller be given into his hands, and he cast into prison, he would no doubt make as great a mistake as he did when he cast John Bunyan into prison.

Some say, if Christ should not come this year it will make infidels. Now, sir, I want to tell you what kind of infidels the preaching of this doctrine has made here among us. Since brother Miller lectured here, there has been, in the judgment of charity, a number who have embraced the Savior, they said if Christ is coming so soon, we are not prepared to meet him, and set about the work immediately; some of these have united with the church; I have been interested in the answers they gave in their examination before the church, for instance, if the Lord should not come this year, would you give up your hope, would your faith and confidence in the word of God fail; No, no, if he does not come this year, we will watch and wait till he does come. Now I ask, is the church in any danger from such persons, who manifest such a spirit of infidelity as this, let those answer who raise the cry, it will make infidels.

Yours, in the blessed hope of the glorious appearing soon. Brandon, Feb. 14th, 1843.

We bear our testimony against the ridicule—the nonsensical and wicked remarks which are made by the ungodly respecting Mr. Miller's theory. Whether his views are true or false, they show their depravity in trifling with such solemn subjects. God pity them, and awaken them to their own danger!—John the Baptist.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MARCH 8, 1843.

Review of the Past,
WITH THE PRESENT AND FUTURE PROSPECTS OF THE
CAUSE.

Four volumes of the Signs of the Times were completed, and three years expired with the publication of our last number. With the commencement of a new volume, it may not be inappropriate to give a brief review of the past, embracing a notice of the obstacles and embarrassments encountered at the outset, a rehearsal of the success which has attended our efforts to promulge the truth thus far,—and an avowal of our designs and expectations in regard to the future.

With regard to the past, we have abundant reason to bless God for the signal marks of favor and approbation with which he has blessed our labors. We commenced the publication of this sheet in the midst of discouragements and opposition. Friends spake doubtingly, and foes ridiculed openly, the undertaking; and added to this we were without pecuniary resources. But having become fully persuaded that the cause we had espoused belonged to God, we felt assured of His gracious aid, and accordingly entered the field and drove our stakes, committing our all unto Him, regardless of the fears and misgivings of friends on the one hand, and the ridicule and contempt of foes on the other, by which our projected effort was universally assailed.

The result has proved that our confidence was not misplaced; for God has indeed owned and blessed the truth we have endeavored to spread among the people, in a degree and manner exceeding greatly our most sanguine hopes. The soul thrilling doctrine of the Second Advent nigh, universally despised at first, in spite of all efforts to choke it, rapidly continued to gain for itself advocates and friends among the honest-hearted and the candid of all classes throughout the land. The progress of truth has been steadily onward; and thus the little cloud, not larger than "a man's hand" at the beginning, has increased in size and spread until the whole face of the moral heavens have been overcast, and abundant and fertilizing rains have descended to cheer the laborers and water the vineyard of the Lord. Revival has followed revival, wherever the glorious news of Christ's speedy coming has been carried; and many from among the ministry, multitudes from all the evangelical orders, and scores from the ranks of infidelity and unbelief, have been constrained to yield to the almighty power of truth, and confess allegiance to our approaching King; all of whom are now patiently awaiting His "glorious appearing," and praising God that their ears were ever blessed with the sound of the midnight cry. Thousands stand ready this day to testify to the truth of this statement. To God be all the glory.

Although brother Miller had labored for many years in different States of the Union, his labors had been confined mostly to the country, and neither he, as a faithful watchman, or his message, were known or appreciated very extensively. But on embracing his views, we determined to aid him in

visiting, as far as practicable, all the cities of the Union.

The field and facilities for operating, at first chiefly confined to this city, have therefore been greatly extended; and laborers, though few and inefficient when brother Miller came first among us, have also been greatly multiplied. Numerous, able and devoted advocates have been raised up and endowed with grace and wisdom from above, and who have, under God, been instrumental of stirring up mightily the attention of the people to a consideration of this momentous question. The influence also exerted by our "tent-meetings," in various parts of the country, has been by no means inconsiderable. Thousands of happy souls can now point to these meetings as the means by which their attention was aroused to the importance of investigating the prophecies for themselves, and by following the spirit of inquiry thus awakened in them, they have been led into that perfect liberty wherewith the truth maketh free.

The effort to circulate publications, has likewise been greatly blessed of the Lord. Already have the publications issued from the Second Advent depot in Boston found their way not only into nearly every section and district of our own land, but are being read and believed in the islands of the sea, and at all the missionary stations, of which we have any knowledge, on the face of the globe. We have been enabled thus far, by the sums received for publications, together with the free offerings of the friends of the cause, to defray the expences of printing, binding, &c., as also to increase in amount and variety such publications as have a salutary bearing, upon the great truths we are labouring to inculcate and enforce. We have established, with the means thus afforded, a depot for the sale and circulation of these publications, in New York; in the vicinity of which, as well as the country surrounding it, the work of the Lord, through the agency of these means, in connection with the labors of the brethren, has recently received a new and important impulse.

Bro. Litch and Hale, have been blessed in spreading the truth in Pennsylvania, and other portions of the South. Bro. Litch has established a depot at Philadelphia. Bro. Storrs, and others, have been equally successful and happy, in perceiving the hand of the Lord guiding and overruling their efforts, in New York, Albany, Utica, &c., while Bro. Fitch stands as a faithful sentinel at his post, in Ohio; and, through the blessing of God, is sounding the alarm and arousing the slumbering virgins of the west. In all this we recognize the finger of God; to whom we heartily ascribe all honor and glory.

Our opponents, enraged at the manifest prosperity and success attending our efforts, have been aroused to the combat, and have been unceasingly employed, in hurling at us and the truths we advocate, the arrows of ridicule, misrepresentation, and falsehood; but their arrows have not reached the truth, at which they were aimed. Nearly every argument, written or published against us, that has fallen under our notice, we have never failed, candidly and fairly, to examine and weigh in the light of God's truth; and we can most conscientiously and truthfully declare, that the result of every such examination has served to confirm our faith in the views previously cherished; and we cannot but think that similar results must have been produced in all candid minds. It can scarcely escape the notice of the

most casual observer, that one general characteristic marks the sayings and writings of all who attempt to forge weapons against the doctrine of the immediate coming of the Lord; and that is, while they have everything to *take away* from our blessed hope, they have nothing to *give* in its stead. They decry our faith as vain, delusive, and false; but here they leave us, without telling us what *is* truth. They can impart no light to us, but they exert all their power in assaying to obscure our light. The Lord judge between us in this matter.

In view of all that has now transpired, and the increased knowledge, that time, observation, study, prayer, and the spirit have taught us, we can most sincerely affirm, that our faith in the glorious Advent of the blessed Savior this year, is steadfast and unwavering, having become strengthened and enlarged by the experience of the past, the unequivocal indications of the present, and the joyous foretaste and blissful anticipations which the Lord gives us of the future. To all our brethren, far and near, enjoying like precious faith with us, we would simply add the encouragement and admonition, "Look up" and "be ready!"

☞ WHO ARE MAKING DISTURBANCE? It is frequently said that the doctrine of the Second Advent is the cause of divisions in the churches. But who are the authors of such divisions? Surely not the Second Advent brethren. They do not close the doors of our churches, chapels, and vestries, against those of an opposite faith. Nor do they attempt to close the mouths of those of an opposite faith with themselves. Those who oppose this "blessed hope" are the ones who refuse to open the doors of their respective places of worship to the preaching of the kingdom at hand, and who are unwilling that the question should be broached in their social meetings by the believers in the speedy coming of Christ. They are the ones who would close the mouths of those who differ from them, and set the seal of silence upon their lips, and who, when the question is discussed, oppose and censure its advocates.

The believers of the coming of Christ, as a general rule, consist of the most devoted and praying portion of the community. The cold hearted professor and worldly-minded Christian, are never found looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, nor are they loving his appearing.

The love of this world, is inconsistent with a perfect reconciliation to the will of God, and those whose affections are placed here, naturally feel opposed to the coming of Christ. This opposition to his coming is the sole cause of any difficulty on account of this belief.

A REBUKE—The affair of the *ascension robes* of certain Millerites, communicated by "B.", is hardly worth publishing, even if true, which we are somewhat inclined to doubt. To be sure, the Millerites are fair game for us Infidels; but then the poor fellows are laughed at so much already by their Christian brethren, and must get it so awfully after their *Judgment day*, that it is quite unnecessary for us to join in the laugh. Besides, we are unable to see why the Millerites should be ridiculed any more than other Christians. They are made what they are by trying, honestly, as we believe, to understand the Bible; therefore, if any Christians are to be laughed at, they deserve it most who differ from the Millerites, because they show by their conduct, that they don't believe what they profess.—*Investigator*.

The falsehood respecting the *ascension robes*

has been going the rounds, of the so called, religious press. The Olive Branch, Puritan, Universalist, and Recorder, have been particularly eager to give circulation to it. When papers that make no pretension to religion, correct their errors when pointed out, it is expected that those papers that claim to be patterns of truth, would also alike contradict their mistakes. In this however we are disappointed; and it is reserved for them to be thus signally rebuked by the Investigator.

Scoffing in High Places.

Isa. xxviii. 22. "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

The beast whose number is six hundred and sixty six, (Rev. xiii. 18,) has made some trouble among commentators, literal and illiterate, not so much from any intrinsic difficulty they have found in the matter, as from the great diversity of literal interpretation of which it is susceptible. This number has been held to refer to the word *Lateinos* the Latin empire; to *apostates*, apostate; and to a goodly array of distinguished individuals from Nero down to Napoleon. Mr. Kent refers it to *apostates*; we think, without his usual good tact and judgment. At any rate we have a later and better application, which we here propose for the first time;—promising only that the number must of course be made out from the numeral value of Greek letters; and that our diphthong *ai* is written by the Greeks with *iota subscript* and not used as a numeral. Our suggestion is as follows:

Engl. *Captain Miller.*

Value: 20 180 300 0 50 40 10 30 30 5 100 = 666!

Greek: *Kappa tau iota mu lambda epsilon omega.*

Here then is proof literal and positive, that Capt. Miller at the present day is the "beast that deceiveth them that dwell upon the earth!" And when we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down for the first of April instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm. At least, the proof is quite so logical and conclusive, as any that Miller and most other literalists have to offer. *N.Y. Obs.*

If the Reverend author of the above will furnish us the Greek letters of his name, and we could descend to such low and unchristian scoffing, we believe that we might produce some numerical result that would show him no distant relative of the *Beast*. But that not being our occupation, we leave such business to those whose cloth is akin to it.

PUSEYISM.—The Rev. Mr. Oakley, of St. Margaret's, Cavendish square, London, has just published a prayer book, in which the prayers are printed in English on one page and in Latin on the opposite one, each paragraph beginning with a red letter. The same reverend gentleman has been long known to have had the altar in his church fitted up in the style of an altar in the Catholic Church.

The London Patriot says, we are getting on in ecclesiastical matters. Candles on the altar are become the order of the day, now that the Bishop of London's sanction has been given to the practice; and great is the satisfaction of the candle makers with his lordship's decision, which will certainly improve their trade.

To what these things will grow, is impossible to foresee. The evangelical clergy of the metropolis have had private meetings, at which we understand, it was deemed the more prudent course to kiss the episcopal rod and submit to the rubric. Puseyism, finding nothing to check its progress within the Establishment, is assuming every day a bolder tone. Apart from its numeries, it is essentially a struggle for power, and it now openly aspires to dictate to the state.

LETTER TO N. COLVER.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of his dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are his. Is not the way Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank with the drunken?"

In your preliminaries is seen the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic, if the "intelligent" agreed among themselves. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nero. *Are you as well informed as they are in Hebrew and Chaldee?* Dowling agrees with us, that it is *Papacy*. You and Stuart think the 2300 days are *days*, but can only make them about fit Antiochus; Dowling and Chase say they are half-days, and that is not quite long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if a "knowledge of correct biblical interpretation" is the one thing needful to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a vagary." If the kingdom is set up, where is the king? the subjects? the territory? Satan certainly continues to be the god of this world: the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Mary does "not yet sit on the throne of his father, David;" for an inspired apostle says "We have such an HIGH PRIEST, who is set on the right hand of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God." If his kingdom is set up, why did Christ command his disciples to obey the Caesars of this world? Why did he tell them "it was his Father's good pleasure to give them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom come," if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, inherit the kingdom," if they had been in possession of it since they were converted? If the reign of grace in the heart is the kingdom, why look for an entrance that "shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "not whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event cannot come this year: you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds as good against Christ's ever knowing the time, as it does against you or me. You don't wish to let it appear that you are not looking for him; for you have read, "unto you that LOOK for him," &c. Then again, you fear your love for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing." A little "intelligence" will penetrate your flimsy veil.

In your attempt to separate the 9th from the 8th of Daniel, you will find true "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand THE VISION," was not fulfilled when Daniel fainted with the soliloquy on his lips, "none understand it;" while of the 7th, Daniel says "he told me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 9th to finish what was unfinished in the 8th. The tenacity with which our opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. You had not noticed that Daniel understood that chapter, and therefore needed no "appendix" to it, but did need the 9th for a correct understanding of the 8th.

While you were making merry with the "day-for-a-year expositors," why did you not speak about the long ten days' tribulation of the church at Smyrna?—of the long first wo of five months?—of the still longer second wo, of an hour, a day, a month, and a year?—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about running out doors 2520 years; and of Daniel's fasting 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335, to Daniel, says, (chap. x. 13.) But the prince of the kingdom of Persia withheld me one and twenty days, &c." Now the "unlearned" can see that it was the "WONDERFUL NUMBERER" that said "unto 2300 days;" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withheld, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me." Then, again, in the last verse he says, "there is none that holdeth me in these things, but Michael thy prince;" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The first gave all the "wonderful days" directly to him; the last "explained," "lifted up," or "strengthened him," as he was ordered. The first appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

On page 33, you say, "It is not how long shall be the time for everything Daniel saw in the vision, but how long shall be the vision concerning the daily sacrifice? &c." This looks like sheer deception; why did you not tell your readers the words "concerning" and "sacrifice" were the words of men, instead of placing such stress upon them?

But you have kept "the very delirium of fanaticism" for the last sentence; and that is, "the Lord himself" sounding the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold, the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the trump of GOD."

BRO. STORRS has arrived in town, and commenced a course of Lectures at the Marlboro' Chapel last eve. He will remain in the city a few weeks.

SECOND ADVENT MELODIES.—A collection of hymns adapted to the use of Conference and camp-meetings, containing, in addition to those which have been in common use heretofore, with sundry important corrections and alterations, several new hymns; comprising from 60 to 70 pages, and is designed to take the place of the little work heretofore published at this office, under the title of "Second Advent Hymns;" the above work is now in press, and will be out within the ensuing fortnight. Price, \$4 per hundred; 6 cts single.

RECEIPTS FOR CANADA MISSION, FOR THE PAPER AND PUBLICATIONS.

Friend, N. Port, Mass.	\$ 10,00
“ Nashua, N. H.	11,00
D. Tewksbury, Salisbury, Mass.	5,00
A. Rugg, Groton.	3,00
D. H. Gould, Greenfield, N. H.	5,00
N. K. Drake, Northampton, Mass.	2,00
R. Plumer, Agent, N. Port,	7,00
J. Pierson, Portland,	13,75
D. Sawyer, Alton N. H.	3,90
Friend,	6,00
Ed. Peyton,	2,00
Friend	3,00
S. Joy	1,00
L. Bruce.	3,00
I. S. Moore, Princeton, Mass,	1,00
D. Blood, Masonville.	10,00
Friend.	2,00
do Enfield, Ct.	5,00
S. Pollard, Weston, Vt.	7,32
T. R. Hinckley, Sandwich,	1,00
Mc Munister, Me.	2,00
By D. Macton,	2,00
J. S. Clarke, Munroe, Me.	2,00
E. Bemus, Burlington, Vt.	5,00
E. Mc Graths.	1,00

\$ 113,97

Letters

FROM POST MASTERS.

Rec'd up to March 4th, 1843. Braintree, Vt; Birmingham, O; Springfield, Ms; Dexter, Me; Waterville, Vt; Blairsville, Ia; Bristol, Ct; Scituate, Ms; Industry, Me; Nankin, Mich; New Ipswich, N H; Gilford, N H; Essex, Vt; Townsend, Mass; Taxahaw, S C; Bowdoin, Me; Middletown, Ohio; Rehoboth Village, Ms; Monson Ms; North Hadley, Ms; Oberlin, O; Falmouth, Ms; Westford, Mass; Morvan, N C; Moose Meadows, Ct; Frankford O; Gorham, Me; Little York, N J; Middlebury, O; Vestal, N Y; N Newport, Me; Brimfield, Ms; Lowell, Ms; Greenville, N Y; E Falmouth, Ms; Truro, Mass; West Union, O; South Brerwick, Me; Raymond, Me; Woburn, Ms; Mason, N H; Jamestown, Green co, O; Spring Arbor, Mich.

INDIVIDUALS.

Joel Spaulding; J D Johnson, 17 dollars, all right—T L Tullock; S Hawley; W H B Roberts, expect it is all right; Sarah C Rugg; P T Kenney; N Grant; L Kimball; Calvin French; D F Bisbee; G A Reed; S R Hathorn; J Weston; E Ellis; J Marsh; J Litch; E Farnsworth, \$ 5; M Ames; L B Coles; H Lunt, Jr. and others; B D Haskell; James Morrill; Ed. Atkinson, \$ 5; J Starkweather; G Higgins; E N Harris; B Foster, Jr; Jno S White; T J Wadley; L Anibal; Dr Crary; Am Barr; M M George; N Webb; W S Campbell; H and J C Iverson; Timothy Cole; H V Warren, Wyse & Co; Dr Baker; K Plumer, \$15, uncertain as to Bro H's coming; J P Kendall; W N Hawkins, \$ 3; G W Whiting; Jacob Weston, check rec'd, bal., of account \$ 114, 47 cents; Jno D Poor, & Ed Bronson; Jno Mc Murray; O B Phillips.

Bundles Sent.

I H Shipman, N Springfield, Vt; Box 36 Park Row, N Y; G W Peavy, Charlton, N Y; 2 boxes, J Litch, Philadelphia; L Kimball, Berlin, Vt; E Farnsworth, Groton, Ms; P T Kenney, N London, Ct; 1 box 36 Park Row, N Y; J S White, Wrentham, Ms; Jno Pierson, Portland, Me; E W Platt, Vestal, Broome, Co, N Y; Dr Z Baker, New Bedford, Ms.

"Abomination of Desolation."

DEAR BROTHER HIMES:—As far as my acquaintance extends, I find there are many who have difficulties in their minds in respect to the "Abomination of Desolation," noticed in the vision of Daniel, and quoted by Christ in giving instruction to his disciples respecting the destruction of Jerusalem. And the difficulty is this;—it is supposed to be applied by believers in the Advent at hand, who have written on the subject, to Papacy, which arose, or was set up A. D. 538. With this application of it in the mind, the inquiry often comes up, how could it be said to "stand in the holy place," at the time Jerusalem was destroyed, inasmuch as it did not arise for nearly five hundred years after that event. Now it seems to me there is a want of clearness in the illustrations I have seen of the above passage. My impression is, that it has nothing to do with Papacy, considered in an *abstract sense*; but that it is the Roman Power—the *Power* by which Papacy is sustained and wielded, and not Papacy itself. Most certainly this is the "Abomination" that desolated the church and the sanctuary: and evidently this is the "Abomination" which Christ referred his disciples to, as spoken of by the "Prophet Daniel." If these views are not correct, will some one who understands it better, explain the above difficulties? But with this view, what are we to understand by its being "set up," as recorded in Daniel xi. 31, and xii. 11. I understand by it, that the *Roman Power* was set up in its *Ecclesiastical Authority*, by which the Pope was constituted head of all the churches; and an edict passed and carried into effect, giving the Bishop of Rome power to establish courts for the purpose of putting to death all who should oppose him in his religious tenets, or mode of worship. Such an edict was passed by Justinian, the Roman Emperor, and carried into effect, A. D. 538. At this time the *Roman Power or Kingdom*, passed from its *Pagan*, to its *Papal form*. Thus the *Power of Rome* was "set up," in the form of Papacy; since which time, Papacy has been wielded by that power in "destroying the mighty and the holy people." Yet it should be kept in mind, if I am correct, that the "Abomination of Desolation spoken of," is not the *weapon itself*, considered in an *abstract sense*, but the *Power* by which that *weapon* is wielded. With this view, the above difficulty is removed; for although it was not "set up" in its *Ecclesiastical Authority*, for nearly 500 years after Jerusalem was desolated; yet it had an existence even before Christ, and it was this same "Abomination" which condemned and crucified the Lord of Glory. The Apostle Paul evidently refers to this same Power, or Abomination, in his 2d Epistle to the Thess. He calls it the "Man of Sin,—Son of Perdition, and Mystery of Iniquity." He says, "the Mystery of Iniquity doth already work: only he who now letteth (hindereth) will let until he be taken out of the way." That is, the Roman Power doth already work, and deceitfully, too, though it has not yet opposed and exalted itself above all that is called God, or that is worshipped—it has not yet come out and shown its colors, or been revealed in its worst and most deceitful form; nor can it be until its present form (Pagan) be taken out of the way. But then, when that is taken out of the way, or removed, "shall that Wicked," or worst and more deceitful form, (Papal) "be revealed, or set up, whom the Lord shall consume with the

spirit of his mouth," &c. Thus we see that the Apostle might have referred to the same Abomination as that referred to by the Prophet Daniel, and yet that Abomination be the *Power* by which Papacy is sustained and wielded; and not Papacy itself, considered in an *abstract sense*. Your brother affectionately, in hope of the glorious appearing at hand.

B. BROWN.

Fort Ann, Feb. 15th, 1843.

N. B. The communication from our paper a few weeks since, over the signature of D. Brown, was so printed by mistake. It should have been B. Brown.

Brother R. Arey may find his questions on this chapter answered in the above article. The Abomination of Desolation, in the 15th of this chapter, we believe to be the same spoken of by Daniel the prophet in Dan. ix. 27, which was to begin at the destruction of Jerusalem by the Romans, and desolate till the consummation, and that determined shall be poured upon the desolate; which was also predicted in the xxv. of Jer., and was to begin at Jerusalem, and extend to all the nations of the earth, when the slain of the Lord shall be from one end of the earth to the other; and the times of the Gentiles are fulfilled.

We also believe that the tribulation in Matt. xxiv 21, was to be during the continuance of the abominations which should desolate Jerusalem till the consummation, but which was to be shortened, and not continue till the end of the 7 times, and which were shortened in the last century, when the persecution of the church ceased, immediately after which were seen the signs that were to precede the coming of Christ.

We shall give our views in full on this chapter, in a few days, in a No. of the Second Advent Library.

Trouble at the Last Day.

BROTHER HIMES:—Much has been written on the text found in the xii. of Daniel: "And there shall be a time of trouble, &c;" yet I have seen nothing answering to my understanding of that prediction. Many are looking for its accomplishment previous to the advent of Christ: but I do not so understand it. For though it stands in order, on prophetic record, before the deliverance of the people of God, and the resurrection of the just, yet this is not evident in proof of that position, inasmuch as the object of the angel was not to show a succession of events; but to show that these several events would take place at a certain time, without giving their successive order. He merely asserts what will be found true; that when this trouble comes, "all whose names are written in the Book of Life, will be delivered," or "caught up to meet the Lord in the air." It is evident, however, to my mind, that the resurrection of the just, and the deliverance of all the righteous, will take place *immediately previous*, or at the time this trouble commences.

But in what will this trouble consist? Probably no inconsiderable source will be disappointed hope. Those on whom it will come, have heard the Midnight Cry, "Behold the Bridegroom cometh;" but like the inhabitants of the old world, when warned by Noah, are full of unbelief—they *hope* it will not be so. How great then must be their disappointment and trouble when they see the *reality* of all they have heard, and *they* unprepared. Nor will it be any trifling source of trouble, to see their

friends separated from them, and taken up to meet the Lord, while *they* are left to consume away in a burning world. For we are told, "one shall be taken and the other left." Husbands from wives; parents from children; brothers from sisters; and friends from friends, then will part, no more to meet. "One will be taken and the other left." And how will it wring the very soul of that husband who finds himself left, as his *much-loved* wife ascends the clouds of heaven. Or that youth, standing beside his affectionate mother, sees her arise on angel's wings, and pass beyond his vision to meet the Lord in glory. She perhaps stands *weeping over him*, and entreating him to fly to Christ; when in a moment she is gone. And O what bitter anguish and KEEN remorse, will fill his soul as he thinks of her last words, and flowing tears. He calls, but there is none to answer—*hope is gone, forever gone*; and "the wrath of God abideth upon him." Who will not say, "My punishment is greater than I can bear!" Again, the thought of slighted mercy in Jesus Christ, will prove a *more than scorpion sting*.

But to come more to the sense of the text: all will be wild, and mad confusion. The world will be on fire. Not, however, like the fires of a burning city before a mighty wind; but, in *slower progress*—volcano-like. The earth rocks—she *reels to and fro*; and from her *very bowels*, *heaves* up on every side her *burning flames*;—she throws her fires of melted lava up to the cloud-top height, and pours them forth, in furious madness, on cities, villages, and the *affrighted people*, too, who flee in *frantic wildness*.

Thus, *progressively* the work goes on, until the earth is *pure*;—perhaps for forty days; (the length of time the world was being destroyed by flood;) during which, many will torment and torture those they hate, as predicted, Zechariah, xiv. 13. And will ministers be there? Some, I fear, who lead their flocks in unbelief, who say "the Lord delays his coming," or in any way give their influence against his Advent near. I fear for such, yet many such there are. And will their people love them, when they find themselves deceived—when hope is gone forever? Ah no; I seem to see them rise in *demon madness*, and hunt with fury those who taught them, even unto death. Thus, "there shall be a time of trouble, such as never was since there was a nation, even to that same time." Who, then, "among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Sinners, flee to the mercy seat. Ministers and people, "trim your lamps and have them *burning*"; for "Behold the Bridegroom cometh;" he is even at the door. Your brother in hope of the speedy Advent.

B. BROWN.

Fort Ann, New York, Feb. 16th, 1843.

Letter from Calvin French.

DEAR BROTHER HIMES:—Since I saw you I have spent ten days in the city of Providence. On the Sabbath, 11th inst., I gave two lectures in the Pautuxet street Church. I lectured four days in the Bethel, our meetings were then removed to Mechanic's hall; I closed my labors on Monday evening. Brother Barry lectured on Tuesday evening; all our meetings were very solemn, notwithstanding there were scoffers present who fired their crackers in the meeting, to quite a number; yet such was the

faith in God, and the power of prayer by the CHURCH, that every thing was kept quiet; the scene did remind us of those days in which some MOCKED, others said, we will hear more of this subject. The result of the Lectures was blessed, believers were much strengthened, many became confirmed beyond a doubt that this is the year of JUBILEE, and not a few were awakened to examine the subject. Backsliders were reclaimed, some were led to give their hearts to Christ, and are now rejoicing in hope of his soon coming.

By the invitation of the Free-will Baptist brethren in North Scituate, R. I. I came to this place on Tuesday, and commenced a course of lectures; the interest in them is increasingly great, the Holy Spirit has been felt by all more or less, who have attended, our meetings have been very quiet, but you will not be surprised that they are, as I can with pleasure inform you, that brother KENBER ALLEN, the pastor of the church, is an *honest enquirer* for the truth, and has been forward several times with many of his people to ask God to show it to them; last evening he exhorted them to examine the subject for themselves, and to be ready for the DAY. Brother Quimby, principal of the Smithville seminary, and brother M. W. Burlingame gave exhortations to the same point. **WHAT WOULD HAVE BEEN THE RESULT OF OUR ADVENT LECTURES THROUGH THE LAND HAD ALL THE PASTORS AND PUBLIC LABORERS DONE LIKEWISE? the day of judgment will tell!**

After the lecture last evening, the congregation was dismissed; those who wished, remained for prayers. The body slips were filled with enquirers for truth and salvation, after the above exhortations, some wept aloud and begged for mercy themselves, and found it, *praised be the name of the Lord*. I expect to continue here over the Sabbath; it is a populous region. I trust hundreds will be ready for Christ's coming, for which I feel fully prepared, and am **DAILY LOOKING**. Yours in the fullness of joy, peace and love.

CALVIN FRENCH.

North Scituate, R. I. Feb. 25th, 1843.

Letter from Joshua Goodwin, Jr.

BROTHER HIMES:—Since I last wrote for your paper, I have given a course of public lectures on the Second Coming of Christ, in each of the following places, viz. at the Factory village in Nelson, in the Baptist meeting house, and in the Baptist meeting house at Acworth and Unity. At the first mentioned place we met with much opposition from the Universalists which came from an adjacent town for the express purpose of disturbing our meetings. But the Lord was pleased to pour out his spirit graciously and revive his work in that place. Professors became revived in the Spirit, and nerved up to new engagedness in the cause of Christ, and many of them solemnly convicted of the truth of Christ's coming this year, and a number of impenitent sinners were convicted and hopefully converted to God, during our meeting, notwithstanding the inveterate persecution we met with from the adversary. Glory to God on high, his truth must and will prevail, in spite of wicked men or devils. In the two last mentioned places where I lectured, we had very good seasons, saints were revived and sanctified, and began to lift up their heads and rejoice that the redemption of the purchased possession is so nigh at hand, and sinners were hopefully converted to God and rejoiced in hope

of a glorious immortality beyond this vale of tears. In a word the good work of the Lord is progressing gloriously in this hilly country. And to God shall be all the glory.

Yours, in the blessed hope.
Washington, N. H. Feb. 6th, 1843.

News from the District of Columbia.

Brother H. B. Pratt writes us, that brother Hale, Jr. and himself, have arrived at the District of Columbia, have visited various places, and in all been most kindly received, He writes:

We have held meetings in Alexandria, and though but two hours notice of our first was given, yet the meeting house was filled to overflowing, and at every succeeding one. Last Sabbath I spoke to an immense crowd of people in the Market Square. The result of the meetings have been to awaken the entire city to inquire are these things so. The common people hear gladly, and the clergy are in trouble on that account, and are saying my Lord delayeth his coming. The Methodist presiding elder has given notice that he will put the matter to rest next Sabbath; but the people have got the antidote, and his opposition will only confirm them. The Prot. Methodist minister is a very godly man, and will, I doubt not embrace and proclaim the truth. We arrived at Frederickburg on Monday of this week, and have held several most solemn meetings. The people hear as for their lives, and we have had constant calls from some of the most respectable citizens of the city, among whom were the Mayor, Doctors, Lawyers. Most of them are not professors of religion, but from hearing and reading have become deeply interested in the question. From what we have seen and heard, we believe that the time has come for this truth to be proclaimed throughout the entire South. Yours, in the blessed hope.
Fredericksburg, Feb. 17, 1843.

God has called none into his vineyard to be idle. He has provided work for all, and has commanded all to work with all their might. Friend, art thou diligently engaged?—*Morning Star.*

THE POPE EXPECTED IN ENGLAND.—One of our London papers contains the following report to which we attach little importance.

“It is rumored, that within a few days a letter has been received by Her Majesty from the King of the French, strongly recommending the recognition of the Pope as the head of the Church, stating, as a reason for such extraordinary counsel, the universal peace at present prevailing throughout the world. As might have been expected, it is said to have created a great sensation in the Palace. We have also heard that the Pope is expected to consecrate in person, of course with unusual splendor, the Romish Cathedral now erecting in the neighbourhood of Westminster Abbey.”

This is quite improbable but should it turn out to be true perhaps the Pope may be induced to extend his tour and visit the flourishing provinces of his empire in the New World. If he does, our Roman Catholic neighbours may be able to learn directly his will in relation to the kind of books suitable to be used in our common schools. There was an adjourned question on this subject referred to him for decision, and we have never yet heard his answer.

N. Y. Observer.

TO PROF. STUART, DR. BROWNLEE,
And other ‘eminent’ opposers of the Advent near.

Ye Rulers of the Synagogue!

Ye Rabbis of the land!

Who, in the people's confidence,

On the walls of Zion stand;

Ye men of lofty intellect,

In deep things deeply read,

From whom the blaze of truth should be

In full reflection shed,

How can ye prostitute your powers,

To prosper Satan's sway,

And lead the humble and sincere

In Error's paths astray?

How can ye raise the syren song

Of Peace and Safety, when

Dark clouds are gathering in the skies,

Potentious unto men?

How dare ye, in a time like this,

(To please the scoffing crowd.)

Torture the hallowed Word of Life,

And its beams in darkness shroud!

Does Satan's service please you more

Than the service of the Lord?

That thus, with all your art, ye strive

To invalidate his Word?

Shame! Shame! Herod and Pilate friends!

With infidels ye stood,

And scoffers at the Sacred Word,

Claim ye among their bands,

Shame! shame! recreant to God and Truth!

Angels might weep to see,

Even among the race of men,

Such base apostacy!

And hope ye, with your puny arm,

To stay the onward car,

That 'gainst Rebellion's vaunted hosts,

Heaven urges to the war!

Shall not the truth of God prevail?

Can Devils' rage and might

Succeed against the Son of God,

His purposes to blight?

But ye claim to love the *truth* (!)—have ye

Weighed prayerfully your word,

Fearful, lest haply ye be found

To fight against the Lord?

Away! I cannot calmly think

On teachers such as ye,

Who, round the plainest texts, would weave

A web of mystery.

Save, save your souls! ye sons of men,

Nor yield yourselves to be,

By these blind leaders of the blind,

Engulfed in misery.

“God is his own interpreter,”

For his assistance pray,

And he shall lead your anxious minds

In the true and living way.

Do not be taught, when God has spoken

Man cannot learn his lore,

But take this simple rule, and turn

The Sacred Volume o'er:

Where there is harmony, there's truth—

Truth will with truth agree;

And they whose souls the truth concerns,

That truth can always see.

Charlotte, Me.

I. G. BLANCHARD.

NOTICE!—Several of our friends have responded to our request, to send us No. 22 of the “*Signs of the Times*,” and we are abundantly supplied; they will please accept our thanks. OFFICE AGENTS.

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THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, MARCH 15, 1843.

EFFECTS OF STUDYING THE BIBLE.—From the Christian Watchman of the 24th ult. we clip the following paragraph:

"The Rev. D. Bernard and the Rev. N. N. Whiting, who have been gaining, for a few years last past, considerable notoriety as being, the former as publisher, and the latter the editor of a new version of the Bible, are said to have embraced the views of Mr. Miller, and to be at present engaged in advocating them. It is a pity that this new light had not been shed on their path before the commencement of their late undertaking."

It is well known that our friends of the Baptist order have, for several years past, been strenuously contending for an unadulterated translation of the *whole* Bible. They have complained that, in our common English version, the terms signifying baptism had merely been transferred from the original, without being rendered into English, by which a capital error, respecting the true mode of administering the ordinance, has been entailed on the church from King James' time to the present. Being scrupulously jealous for the purity of God's word, with commendatory zeal they set "honest men and true" about the work of rectifying this evil, by furnishing a *pure English translation of the whole word of God*. The Rev. D. Bernard and the Rev. N. N. Whiting were employed to perform this important labor, in prosecuting which it could not be otherwise than that their minds would become stored with a vast fund of Biblical truth—a result naturally and unavoidably following a thorough research into the Sacred word. Consequently, when these two Bible students came to hear the doctrine of the Second Advent, they remembered that they had seen the outline of the same blessed truths in their explorations of the living Oracles. They recognized the likeness, and pronounced it a true portrait of the original. Here is a happy illustration of what a thorough study of the Scriptures will do; and we doubt not, if even the editor of the Watchman himself, were he to do as these two brethren have done, and enter into a patient and careful examination of what the Bible really does teach on this great point, determined to know the truth for himself, and to bow to it when known, that the same light would be shed on his path which now illuminates the footsteps of Bernard and Whiting, and then he, with them, would be able to rejoice in the glory of its beams.

Forsaking All for Christ.

Thus saith the Lord, "Except a man forsake all that he hath, he cannot be my disciple." To forsake *all* for Christ, then, is the badge and the test of true discipleship. Whatever talent I may have received from the Giver of every good and perfect gift, has been merely loaned me as a steward, to be employed exclusively in honoring the name and promoting the glory of the Giver; and unless *all* the gifts that I have received, are cheerfully and unreservedly laid upon the altar, a willing sacrifice to the cause of my Redeemer, I can have no share in the glory to be revealed at his appearing.

The momentous importance of the above truth has often led me to inquire, *Have I given all for Christ?* I am deeply conscious that the dread day when every man's work will be "tried as by fire,"

is but a very short remove in the future. I can almost, by an eye of faith, at times, look through the thin veil of fleeting days which intervenes between the present and the "glorious appearing," and contemplate the awful grandeur of that final scene. And these reflections are not, as some will say, the feverish imaginings of a disordered brain; but they are calm and sober conclusions, drawn from a careful and thorough investigation of the testimony of God himself, as revealed to my understanding through the writings of His holy prophets, who acted under the immediate inspiration and direction of the Holy Ghost. Let who will, then, brand my faith as fanaticism, I know the source from whence I received it, to be the unfailing source of every living truth; and hence the scoffs and sneers of the world can never unsettle the solid foundation on which my faith is based—God's eternal truth.

But, says one, what *good* results from a belief like yours? Does it tend to make men better? Or does it drive reason from her throne; honest, industrious people from their quiet and lawful avocations; and set them to wandering about the country becrazing others like themselves, and thus unhinge the principles of social order, and sow the seeds of confusion broad cast through the land? Is not the *tendency of Millerism evil?*

The above objections are repeated over and over day after day, from the pulpit, press, and grog-shop. But all candid minds will have noticed one fact connected with these objections, and that is, the bare *assertion* is thrown out, that Millerism tends to evil, and to make men dissolute and idle, but never, has an instance been pointed out to *prove* the charge. I now propose to show, not by assertion, but by a simple statement of the effects of the Second Advent faith upon my own heart and life, that the tendency of the glorious doctrine is directly the reverse of that alleged in the above objections. I can say, and say it with *all my heart*, that I desire to "forsake *all* for Christ," and as far as I know my own heart, can truly testify that I have forsaken *all* for Christ, and chosen him as the only portion of my cup.

Some persons who have known me while wading through the muddy waters of sin, may say, "I would believe there might be truth in the second advent doctrine did I not see such a vile fellow among its adherents as that Orlando Squires. But he, the villain, he owes me borrowed money which I never expect to get, and which he might have paid me if so disposed; and now he is a Second Advent believer, and thinks of getting into the kingdom of heaven, with his cloak of dishonesty wrapped around him. This is a serious charge, but it is true; all but the wearing of the cloak. That is thrown off. Now to all such and to every other living man, who in any manner may have received injury at my hands, directly or indirectly, I submit the following heartfelt

CONFESS.

MY DEAR FELLOW MEN:—In the fear of that God before whose bar you and I must shortly stand, I, Orlando Squires, beg leave to acknowledge and confess, that I feel in my heart that I have wronged you, dishonored God, and brought reproach upon the way of truth. In nearly every place where I have resided for the last fifteen years, I have contracted many debts, when a moment's reflection, or a single grain of prudence would have told me that I could not pay even the one half. I do not know that I ever actually contracted a debt *designing* never to pay; but *after* contracting them, I have often felt that I did not care whether they were ever paid or not, which is just as bad. I have always been too eager in the pursuit of self-gratification, and in following greedily every foolish and hurtful lust, to

begin to be an honest man or a good citizen, much less to be a disciple of Jesus Christ.

Through my connection with the press for several years past, I have been obliged to have intercourse and dealings with a multitude of my fellow citizens, many of whom have suffered through my dishonesty. Now, to each neighborhood where I have lived, I send copies of this confession, petitioning for pardon for all injuries given, and frankly avowing full forgiveness for all injuries received.

Citizens of St. Lawrence co. N.Y. and especially all who received injury from the publisher of the "Canton Democrat," are humbly besought to forgive such injuries. I believe that Christ is at the door, and I desire to be at peace with all men. My solemn convictions of the fact that the end of all things is at hand, lead me to feel willing to turn my heart inside out to the gaze of God and man, for it is written "Whoso covereth his sin shall not prosper."

The citizens of Bennington county, Vt. are also requested to consider the foregoing paragraph as addressed to them; and especially all who suffered by the folly and recklessness of the editor of the "Bennington County Whig." I wish them also to consider this act on my part, as one of the legitimate tendencies of Second Advent faith. Nothing save the power of God could induce me to a step like this.

The people of Utica, N. Y. will remember the "Uticanian" and its editor; and some of them, without doubt, will remember with feelings of hardness both paper and editor. My dear Utica friends, forgive me the wrong I have done you. I was among you poor and destitute; and most of the time in the midst of distress, through sickness in my family. From a want of consideration—a lack of willingness to live according to my means—a want of proper diligence in business—I became indebted to many of you for the articles necessary for my comfort and subsistence; and not content with this, I lived beyond my means, not knowing in what manner I was to meet your just claims upon me. I have at this moment, however, a heart and a spirit that would restore unto you and to all others that I have wronged in any way, fourfold, were the means in my power. But as it is otherwise, and as I am fully persuaded that time is just closing up, and eternal scenes about to burst upon the world, what can I do more than to ask you to forgive the past, and turn your eyes and thoughts with me to that Savior who died to redeem us all from sin, and seek his gracious pardon for *all* our offences, while mercy's door is yet unclosed. "If we confess our sins, He is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." I do therefore hereby confess my sins and declare myself willing to forsake *all* for Christ. I am willing to relinquish all claim to a good name among men—and suffer the whole truth to be told respecting me, and will endorse with my own hand all charges against me that are true, let me suffer whatever I may in consequence of it. If any one should ask if I pretend to have detailed in the above, *all* my sins, I answer, no! nor could I do it, if I should labor day and night to the end of time. I merely give this as a confession to those I have *injured*. My secret sins which have been as the sands upon the sea shore innumerable, I have confessed to my Savior, who has redeemed me from *all* iniquity, and saves me every moment from sin.

The above is the tendency of the Second Advent faith upon my heart. The grace of our Lord Jesus Christ be with you all. Amen.

ORLANDO SQUIRES.

Boston, Feb. 25, 1843.

St. Paul's Dissuasive from Consternation—considered and applied:*

By REV. ASA CUMMINGS.

CONCLUDED.

His 4th argument is that the Gospel must be preached in all nations. He has however not shown a single nation in the world where the gospel has not been preached more or less extensively since the day of Pentecost. Neither can he show a single field where it has not been preached in this last age of the world.

We quote the following from a late publication entitled "The Present Crisis: or, a correspondence between the signs of the times in which we live, and the prophetic declarations of Holy Scripture."—By Rev. John Hooper, an Episcopal clergyman of Westbury, England, whose knowledge on these points is not to be questioned.

"Our blessed Lord declares, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and THEN shall the end come." The glorious gospel is here a witness to all nations of the grace and mercy of God to man. It appears, however, from this prophecy of our Lord's, that the preaching of the gospel "in all the world" is to be a witness, or sign to all nations, of the near approach of the end of the present dispensation. Has the gospel then been published to the world, or has it not? If we look over a map of the world, and the reports of the different Missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! The rapidity with which the gospel has been published, is not less surprising than its universality. The efforts made of late years, for the spread of the gospel to the world, are unparalleled in the page of history. More has been effected in this way during the last five and thirty years, than since the introduction of the Christian era. It was not till the great political earthquake, in the year 1792, that the church was roused from her slumbers, and commenced with any degree of earnestness, to fulfil the long neglected command of Christ, to preach the gospel to every creature. Since that period, what mighty efforts have been made! How numerous the missionaries to the heathen, who have left the shores of England! In this great work, surrounding nations have united. Even France, who a few years since, declared the Bible a fable, and death an eternal sleep, has sent forth her sons to declare the truth as it is in Jesus! How numerous the religious societies in this country,—how many millions of copies of the Scriptures have been sent forth,—how numerous are the languages into which the gospel has been translated! Now, nearly all the nations of the earth can read in their own tongues the wonderful works of God! Who can behold this, and not exclaim, with gratitude and praise, "What hath God wrought!" and rejoice in it as one sign of the coming of the Lord? Who cannot perceive in all this the fulfilment of the apocalyptic vision,—"the angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people?" Rev. xiv. 6. And what follows? Another angel, saying, Babylon is fallen, is fallen! A third calls upon the nations to separate from her fornications,—the Son of man is seen sitting on a white cloud,—the harvest of

the earth is reaped,—and the great wine-press of the wrath of God is trodden without the pale city, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. Thus did God deal with his people in former times. The old world, Sodom and Gomorrah, and Jerusalem, were not destroyed *til the word of God had been declared to the people; so now the Lord Jesus is coming to take vengeance on the guilty nations of the Roman earth, he hath caused the gospel to be freely preached.* The fact of the wide, rapid, and almost universal spread of the gospel, is one of the signs of the present times, which is "a witness to the nations" of the approaching downfall of Babylon, and of the glorious coming of the Son of man. Reader, hast thou embraced the great salvation revealed in the gospel? If not, delay no longer to seek this one thing needful; rest not till thou hast found peace with God, through our Lord Jesus Christ,—till this gospel, which is travelling over the world as the messenger of mercy, prove the power of God to the salvation of thy soul."

His 5th and last argument is, that "There is a promise of still greater extent, embracing far richer good, and expressed in every variety of form, which has not yet been fulfilled. Not only shall all be taught of God, have the gospel preached unto them, but all shall embrace it, all shall know the Lord, from the least to the greatest."

In support of this part of his argument are adduced the same old views which have been repeatedly shown to the fallacious. For instance, the very first text he has quoted is, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

If he had been familiar with the context, he would have seen that not the conversion, but the destruction of the wicked is predicted on its fulfillment, Psa. ii. 8—12. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that their trust in him."

The second passage he quotes is, "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Here again a little knowledge of the context would have prevented his exposure by his question, "Where was this promise FULFILLED?" for he would have seen that it could never be fulfilled till the kingdoms of this world are destroyed. Rev. x. 5—7 "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven. And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. xi. 15—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign

for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." 1 Cor. xv. 51, 52. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

After quoting those two solitary texts in proof of the conversion of the world, he breaks forth with "When were realized those glowing descriptions of the coming glory of Zion, which were drawn by the enraptured Isaiah? When did that spirit of universal consecration pervade mankind, which led them to write on the common utensils of labor, and on the bells of their horses, *Holiness to the Lord?* When did that period occur in the history of the world, in which there was to be no more a grieving briar or prickling thorn—when Judah was no more to vex Ephraim, and Ephraim was no more to envy Judah—when the earth was to be filled with the knowledge of the Lord, as the waters fill the seas—when there should be nothing to hurt or destroy in all God's holy mountain—when the glory of God was revealed, and all flesh beheld it together? When did the wolf lie down with the lamb, and the leopard with the kid, and the calf and young lion and fatling together, and a little child lead them? When did the smiling infant "take in his hand the gilded basilisk," and seek and find harmless amusement in the cocatrice's den? Ye historians and chronologists, whose knowledge is so comprehensive, and at the same time so minute, that you can compute to a year, a month, and even a day, the time of the last conflagration! tell us, oh tell us! at what period of the world these joyous scenes were witnessed, these glorious predictions fulfilled! If they are among the things that have been, we know of no record which has preserved their memorial. And if they have not been, they are among the things yet to be; for the mouth of the Lord hath spoken it. And the world must stand long enough for their full exhibition."

If he had turned to various portions of scripture with which he should have been familiar, he might have been spared this exordium, for he would have seen that those predictions can never be accomplished only in the "new earth" wherein, according to St. Peter, "dwelleth righteousness."

Our Savior assures us, Matt. xiii. that the righteous and wicked shall grow together till the harvest, which is the END of the world. His context would also have shown him that as that Wicked one was to be destroyed by the brightness of Christ's coming, there could never be a time previous to that event when holiness should abound. As the "little horn" of Daniel vii. is to make war against the saints until the Ancient of days come and the judgment sits, and the saints possess the kingdom; consequently this reign of holiness must succeed the Second Advent.

He however caps the climax of absurdity, after quoting those texts as proof, that because they have not been fulfilled, the end cannot come, by saying that he "does not suppose all of them are to be literally fulfilled."

That is logic, truly! *First*, the end cannot come, because certain events must previously take place! *Second*, He does not expect those events will take place!! In other words, he believes some portion of God's word will prove false!!! If the word of God is not to be literally fulfilled, no mortal can tell how it can ever be fulfilled at all.

He next attempts to show that although there is a LARGE NUMBER in the aggregate who will be saved, yet this proportion to the lost will be small; and then says, "How does it sink the Savior's redeeming work, and rob him of his promised reward, and restrict the agency of the Almighty, the convincing, converting, sanctifying and comforting Spirit! This were giving to Christ such a victory, that—to borrow the quaint language of some old divine—"the devil goes off with the prize." On such a victor's return from his conquest to heaven, would the angelic escort have exultingly exclaimed—"LIFT UP YOUR HEADS, O YE GATES! AND BE YE LIFT UP, YE EVERLASTING DOORS; AND THE KING OF GLORY SHALL COME IN!"—Or would they have responded to the inquiry, "WHO IS THIS KING OF GLORY?" raised by waiting seraphs within the portals—"THE LORD STRONG AND MIGHTY! THE LORD MIGHTY IN BATTLE!"

The *blasphemy* of the above we will leave him to settle with his God; and will merely remark that our Savior has assured us that the road to hell is broad, and MANY go down thereat, while few find the straight and narrow path to heaven. If this was to be reversed our Savior's words would not be fulfilled. And yet this *Rev. DARES* to accuse the Savior of being disgraced, because his word is likely to prove true.

The next great discovery that he makes is "no man KNOWETH" "no not the angels" nor "even his own" Son. Here again he might have called the context to his aid when Christ told them that although they did not then know, yet when ye see these things know that it is near, even at the doors. It was then in the Father's own power, but we find by *Rev. i.* that it was afterwards revealed to Christ, and recorded by *John, Rev. i. 1—3.* "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Bless'd is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

We have touched upon the most prominent points dwelt upon in this *conclusive* discourse. It will be seen that its author needs but little to dissuade him from consternation. And those who wish to be deceived may make it answer a temporary purpose; but in the end they will find that their bed is shorter than that they can stretch themselves on it, and their covering narrower than that they can wrap themselves in it. We however have but little hope of the few who may be deceived by such reasoning.

Retreat for the Insane.

DR. CRARY'S ANSWER TO OUR REQUEST

DEAR BRO. BLISS.—In compliance with your request of last week, I have to day made inquiry of Br. Hunt, who has charge of the retreat for the Insane, respecting the number now under his care whose derangement has been caused by the doctrine of the speedy coming of Christ, and he informed me that of the ninety one patients now in the retreat, there were *none* whose insanity could be ascribed in any way to this doctrine; and furthermore, he had never known an instance where this was the cause of derangement.

As to there being any crazy ones among the second Advent believers in this city, or in the region round about, I know of none, unless you may call those crazy who are doing their utmost to arouse a sleeping church, and a guilty world to a sense of their situation, that they may prepare to meet their Judge.

The world, and also the church, as many of our religious papers testify, seem to be looking with astonishment upon the movements of the second advent believers; and when they view their soul in the cause of Christ, they can only exclaim, as Festus did to Paul, "thou art beside thyself." But it is not in the power of pulpit or press to stop the cry that is now going through the length and breadth of the earth. God is in it—he has commanded the trumpet to be blown—and the alarm to be sounded—and the inhabitants of the earth to tremble—for the day of the Lord cometh, *it is nigh at hand.*

D. CRARY.

Hartford, Conn. Feb. 27th, 1843.

"Prepare to meet your God."

Dear Reader, Are you prepared to meet your God? are you in readiness? Have you on the whole "Christian armor"? Have you "fought the good fight of faith"? Are your lamps trimmed and burning, with oil enough in your vessels? Do you feel assured that, should our "blessed Savior appear the second time without sin unto salvation," ere another year has rolled into eternity, that you will be caught up to meet him in the air? Is your hope founded upon a rock? have you lived according to the requirements of the Gospel, obeyed the commands of God, and kept yourselves unspotted from the world? Indeed, it is a solemn thought, a solemn admonition, and one that is worthy of all candid consideration, and how important it is that we should examine ourselves, and see if we do not harbor unholiness, unholiness, and affections; and if we discover that we through ignorance have suffered anything unholiness, or unlike a child of God, to have place in our breasts, try to correct the error we have fallen into, and thereby better our course of life, and take new courage to persevere. And O, "let the word of Christ dwell in you richly, in all wisdom," and your daily walk and conversation "hold forth the word of life." Although dark clouds may arise, and brood over the horizon of your minds, and you may have trials and disappointments, which serve to impede your progress, and destroy your enjoyment on your heavenly journey, yet remember the promise, that these work together for good to them that love God, and keep his commandments, and will only (if encountered with Christian fortitude) tend to give you a furtherance in the cause of Christ, and open a way that will lead to a fountain from

which flows new joys, new hopes, new consolations, and present greater encouragements to the Christian to follow the path that will lead to glory, to happiness, and to heaven. C.

An Appeal to All.

"Hear ye! hear ye! O, ye inhabitants of the earth: For behold! I bring you glad tidings of great joy, which shall be to all people, (who love the appearing of the Lord.)

The great Jehovah has looked down from heaven, upon the dark and benighted generation who now stand upon the earth; he has beheld the confusion, the wickedness, and distress, which prevails in the land, and, in great mercy and long suffering, has given to the watchmen a manifestation of his will, and is now sending the midnight cry, in order that mankind may prepare for the great day of the Lord, which draweth near. I have at last been brought to understand the righteous are forever to inherit this same planet upon which we now live; it being redeemed, sanctified, renewed, and purified, and prepared as an eternal inheritance of immortality and eternal life, with the Holy City for its capital, the throne of God in the midst for its seat of government, and watered with a stream clear as crystal, called the Waters of Life, issuing from the throne of Jehovah; while either side is adorned with trees of never fading beauty. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." We shall reign on the earth; bless the Lord for the prospect of a speedy release.

Yes, the year of realease is here, the glorious day will be ushered in by the personal coming of Christ, and the resurrection of all the saints, the wicked will be destroyed from the earth by the overwhelming judgments of God, and by fire at the time of his coming, insomuch that the earth will be cleansed by fire from its wicked inhabitants, as it once was by water. Repent, ye nations of the earth, and hear the word of God. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not. How often have I called upon you by the mouth of my servants, and by the ministering of angels, by the voice of tempests, by the voice of earthquakes, and great falling of stars, by famines and pestilences, by the voice of judgment, and by the voice of mercy, and by the voice of glory and honor, and the riches of eternal life; and would have saved with an everlasting salvation, but you would not. "Behold the day has come, when the cup of the wrath of mine indignation is full."

East Rumford, Feb. 1843. C C M.

SECOND ADVENT.—Our readers are aware that we have little confidence, (perhaps we should say none at all) in the views adopted by Bro. Miller, and Fitch, and others, in regard to the coming of Christ this year. We think they have utterly mistaken the meaning of many prophecies, and that they refer to another state, that is yet to be fulfilled in this world, in its present (physical) form. Nevertheless we are greatly pained at the course pursued towards these brethren, by a large portion of the religious press. The most absurd stories are put and kept in circulation, such as, that a man broke up a camp meeting by preaching that Christ might come in 1842—that Mr. Miller was building a brick wall around his farm—that Mr. Fitch wanted to rent a house with a large garden, for occupying this year, &c., &c. It is strange that professedly

good men should be so unjust—should so trifle with solemn things. Bros. Miller and Fitch may be wrong, but they are not knaves, or dunces. They may err, but they have a right not to be misrepresented. And the course pursued towards them seems little less than solemn mockery. It may be, though we do not believe it, that they are right. If so, their mockers will be left much as were the mockers of Noah, in the old world. And if they are wrong, lying about them has no tendency to convince them. The subject is altogether too serious to be treated with such solemn trifling. To very many Christ will come this year, if not to all. And all should watch.—*Oberlin Evan.*

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MARCH 15, 1843.

LECTURES IN BOSTON. Bro. STORRS has been lecturing, for a week past, in the Marlboro' Chapel, to large and attentive congregations. The brethren in the city are united, and, as far as we know, firm in the faith of Christ's coming this year. Many are filled with great joy in view of their redemption being at hand.

Lectures will be continued in the city for the present, by brethren Storrs, Whiting, Miller, and others. They will be given at the Marlboro', or some other commodious place. We hope to have a general meeting in this city before long, of the friends in this vicinity, to comfort one another with the words of divine promise. As many of our friends made dependence upon a meeting at the opening of what was to have been the *Second Advent Tabernacle*, the above meeting will supply its place.

REV. F. G. BROWN.—We give two interesting letters from this brother, this week. They will be read with great interest. We have but little acquaintance with Bro. Brown, but learn from the best authority that he has been held in the highest estimation by the Baptist denomination. We bid him welcome to the sufferings, sacrifices, and reproaches which fall to the lot of all who "will live godly in Christ Jesus."

Important Letters.

ENTIRE CONSECRATION—SECOND ADVENT.

Portsmouth, N. H., Feb. 17, 1843.

MY DEAR BRO. HERVEY,—Your letter has been like cold water to my thirsty soul. I have just read it again, and tears of gratitude and joy have gushed forth from my eyes, and fervent prayer has burst forth from my inmost soul, that God would give all his ministers wisdom and perfect love. O for a few hours' conversation with you. Just at this moment I am somewhat tried, having been engaged in defending some of the most precious doctrines of the Bible from the scepticism and unbelief of some of my dear ministering brethren. Being, or feeling like a young convert. The contest has diminished a little from that sweet peace and joy to which of late I have been so familiar. I judge from your letter that you have been brought into the liberty of the gospel—you can be "calm," &c.—"have unusual faith, patience, hope, and love." O, brother, bless the Lord, that he has done so much for me too. I have always stoutly opposed the baptism of the Holy Ghost,—entire consecration, perfect love, &c. &c. But that Almighty Arm which arrested a persecuting Saul, has arrested me, and in one moment taught me my folly. I now know what all these glorious, glorious terms mean, by a blissful,

blissful experience. How vastly different is *experience from theory!* Do you, my beloved brother, do you know about these heavenly things? — then are you a brother indeed, and my soul says give me your hand. I have a new Bible, a new Savior, a new heart. What glory has flowed into my soul for the last few weeks, none but God can know. Not for ten thousand worlds, nay, rather, would I suffer a thousand deaths than to fall back and live where I have been living for the past years of my Christian life. What a sense of condemnation and guilt, how terrible God, how hard to bear the yoke of Christ, how anxious and distressed about that which should have all been left with God. Once this was my condition; but bless God it is now no longer. How my heart bleeds for my poor ministering brethren and the churches! Oh, where, where is the life and soul of our holy religion! My views and feelings have undergone an entire revolution. What idols I have made of my denomination, my church, my books, my fine sermons, my reputation—what a god of my own little contemptible self! I can now not only reckon but *feel* that I am "*dead* indeed unto the world, and alive unto God." I could not have given the Spirit's interpretation of that text two months ago. I am willing, if not deceived, to be accounted a *fool* for Christ's sake. I am surprised, as well as are others, to find myself where God's grace brought me in one moment's time! Angels might have reasoned with me on these things a few weeks ago, and I should have *doubted*: but grace has triumphed over reason, and I am what I am. And now I want sympathy from my ministering brethren, and pray tell me where I shall get it. How is it that God should bestow such a blessing upon one so weak and unworthy as myself! Although my experience has been remarkable, yet how few will believe it. Most have, however, pronounced it the work of God. I was in one of our vestry meetings when the Holy Ghost was let down upon me, so that many were convinced, and many wondered, and a few have since that time found the same blessing. I am not prepared as yet to speculate or theorize on the doctrine of the Holy Ghost, holiness, &c., but this much, the experiences of those Christians who profess to enjoy the blessing of perfect love harmonize with my own. No one can tell how much comfort and instruction I have received from reading the "Guide to Christian Perfection," nor how much sympathy and encouragement my new and precious Savior has vouchsafed to me! What, my brother, does it mean that God should visit us! This "blessing" has heretofore been confined for the most part to our Methodist friends—but now it is coming upon the *Baptists*. Well, let it go on, until all the foolish and the wise shall know it! Does not God indicate a great deal by it? is it not truly a *sealing* of his children? The "wise" will laugh at my presumption: well, I care not, if Jesus approves.

As to "the Second Advent, near," I have sneered at that too; but my re-conversion makes me look at it very soberly and solemnly: this much God's Spirit has impressed upon my heart—*something* of unspeakable moment is at hand! When I have got very near the throne in agonizing prayer, impressions have been made on my mind of overwhelming interest, and of which I hardly dare to speak. I feel that the doctrine of the temporal or spiritual reign of Christ must very shortly begin, and I am perfectly wretched when my faith wavers on this point. I cannot join in the hue and cry as once, that Millerism is all a delusion. To my mind the arguments used by the friends of the doctrine in its defence, are most adroit, and powerful. And there at present appears, to my understanding, more in its favor than in opposition to it. But why, why, why do not our great men, and little men too, see it as you do! Truly, these are strange times; I am confused and perplexed as I look on. You may be deluded, I dare not judge; but if you are, your theory is one of the most ingeniously fabricated things that was ever known. Time must prove.

Do write me again. The Lord is pouring out his spirit here; I gave the hand of fellowship to 18 last communion day. Pray for us. Stick to the old fashioned Bible. Yours, most cordially,

F. G. BROWN.

Portsmouth, N. H., March 9th, 1843.

MY DEAR BROTHER HERVEY.—In my last communication, I informed you of God's very wonderful dealings to my poor soul, some two months since,—that he had baptized me with the Holy Ghost, so that I could fully sympathize with those dear primitive christians, while under the same heavenly influence spoken of in the book of the Acts. I informed you that from the moments of being thus visited from on high, my pride, and honor, and love of reputation had all been taken away, and I had felt myself as weak, as helpless, and as much in need of spiritual guidance as the youngest convert. Since that time, the word of God has had a charm, a beauty, a glory that is indescribable. I seem to sympathize with all the inspired penmen in the emotions of soul under which they penned the precious treasure. I have had new and golden views of the character of God, of the office of Christ, and the province of the Spirit. Such nearness have I had in prayer to God as I never before conceived of: such entire confidence in him for all that both body and soul need: such a reliance on his promises: such a rich appropriation have I been able to make of the blood of his Son to me as a sinner: such a submission to the guidance of the spirit to lead me into all truth: such peace, and joy, and glory, as have flowed into my soul no mortal tongue can express. My books and old authors all immediately and involuntarily ceased to afford food either to my intellect or my soul, and the good old Bible alone, was my pocket companion, my commentary and my all.

One week since, this day, after having read a few numbers of the "Midnight Cry," and being strongly convicted that the preponderance of evidence was fairly on the side of the Advent near, I sat myself down to a careful and honest study of the book of Daniel, and when I had finished this task, which I had never before undertaken, what was my astonishment to find that if I was still unwilling to take the *Bible* for my chart, I must believe that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven to receive his dear disciples home to everlasting habitations, the burning the earth and the destruction of the wicked.

When I found it admitted on all hands that the seventy weeks were weeks of years, and that at the expiration of 490 years, Messiah the Prince was cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetic days or solar years: and finding that events corresponding exactly to these referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision: and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; and that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel himself was to witness: and that if it were allowed that this chapter does refer to the final Judgment (and opinions to the contrary it has always been supposed to,) then it seemed to me, to be a very strange appendage to affix to the vision which included events that had transpired centuries ago—a wonderful leaping from 164 B. C., when *Antiochus* died, or 68 A. D., when *Nero* died, to the time of the Judgment, &c.:—I accordingly felt that I must give way to the clear and solar convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; And I thought that if we had not, and were not witnessing these *signs* at the present moment, then my imagination could not conceive of what those signs spoken of by our Savior could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and

brush delineate them any better than they had already been exhibited

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hervey, and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until on Saturday of last week, when the conflict of old and long cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind: and whereas for the past two months, although I had received great light on the doctrine of Holiness, yet I had felt as though some undiscovered truth was yet to be perceived, not even supposing that it was the doctrine of the Advent near, and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, on Saturday last I could look up to the natural heavens which were then as clear as crystal, and feel that my mind was now *just like* those heavens: all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read: that I had obtained the mystical key by which I could open at pleasure and lay my hand on each and all the sparkling gems, and precious pearls of the holy treasury: that I had had conferred upon me by the Spirit of truth, the *white stone* with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness. On Sunday I preached the blessed doctrine of Christ at the door; and O the power of God which came down upon me: I was amazed and confounded at the words which God poured from my lips! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. I did not dare, after the expiration of the afternoon services, to open even the lids of the Bible, for the truth came almost independant of the Bible, rushing and streaming, and blazing into my mind like waves of light: and God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength was gone, and I was compelled to cry out after the example of my Master,—“Father, if it be possible, let this cup pass from me: nevertheless not my will, but thine be done.”

Yes, singular, and almost blasphemous as it might appear to some, I could but pray the light might be in a measure withdrawn from my mind and glory from my soul, if agreeable to God's will; nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard, and my soul that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, my dear brother, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defense of these things. God has wrought it into my very soul: he has given *me* too the *evidence* of it there. Ah! that is significant language truly!—O that I had seen these things years ago! How have I been in such a dungeon all my life! What a *Babylon*, what a *Babylon* I have been inhabiting; like the feet and the toes of the image which was part of clay and part of iron, so the world, our country, philosophy, religion, is a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians. The Swedeborgian has some of it in his scriptural view of *heaven*, the Quaker has the doctrine of the *Spirit*, the Unitarian has in part the doctrine of God's unity, the Baptists have the doctrine of baptism: while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—the most vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital

power throughout the whole body. I must say that the religion of protestants, is, to use the weakest language, tinctured with a little atheism, and deism and unitarianism, and universalism, and philosophy, and mysticism, &c. &c. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some ethereal invisible form, and heaven, and Jesus, and all, will be of the same subtle nature: with many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the second time, as he comes to every man the second time, when he *dies*. Whereas Paul says that he shall appear the second time when he comes, “without sin unto salvation.” Oh, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Savior, the Christian's comforter, the Christian's Bible? Oh to weep tears of blood! The Bible, the Bible! The *Old Testament* we have all, long since thrown over to the carnal Jew: and as to the *New Testament*, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. Oh, what a pity, how it has pained my very soul for the past two months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth **FEARLESSLY**, without any regard to the popular opinion, to station, and at the peril of their idol, reputation and influence? Come down into the streets of this blazing Babylon, enter the houses of merchandize, and the gorgeous palaces of the professed disciples of my dear Master, who had not where to lay his head; and then look abroad and see a heathen world plunging down to hell! Oh, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole, and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the Treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, “Come over and help us!” while it is confessed boldly that we need *a History of Moral Stagnation*.” And it is verily so.

Oh, why dont the dear disciples see, that Jehovah is reigning in the chariot steeds of earth, and shouting, “Thus far and no farther.” Where are the means, but above all, where is the *disposition* to convert the world to Christ?

But, my brother, I must conclude; I sat down merely to tell you what God of his infinite mercy has *again* done for my soul. Oh, how he has honored and exalted the most unworthy of all his servants. Well may we ask, “where is the wise? where is the scribe?”

What perfect analogy between the circumstances which existed when Christ made his *first* advent, and the advent which is *now* expected, exclusive from the Christian world and our dear advent brethren, and then tell me where have we at the present day a practical illustration of the sentiment contained in 1 Cor. i. 26—29? and is not Christianity the same in nature as it ever was? My brother, let us go on: God is on our side, and he will bless us: and the blessed Savior will receive us with *marked* expressions of pleasure, if we are faithful. I know that scoffs await us: but what are they? not death, nor all the kingdoms of the world could shut my mouth from proclaiming the midnight cry—“Behold, the bridegroom cometh, go ye out to meet him.” Let us pray for grace and for patience. It is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power, and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong

convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, and solemnly study, and independently act, *now* is that moment. They hazard souls more than we do: for if Christ should come *suddenly*, how many poor souls will they be the innocent occasions of destroying! Yours in hope of a speedy immortality.

F. G. BROWN.

Brother Litch at Washington.

DEAR BRETHREN HIMES AND BLISS:—Supposing our readers will be anxious to hear something of our Southern expedition, I seize a leisure moment which I have this evening, to say that we are now at the Capitol of the “*new world*,” but not of “*THE NEW EARTH*,” for did I believe that this city presented a sample of the state of “*the city of the great King*,” and the Christian government of this capitol, a sample of the *reign* of our glorious king, I should be as unwilling to believe it near, as most of the clergy and professors of religion appear to be. But thanks be to God, we look for a city of purity, harmony, and peace; a city which hath foundations; the holy Jerusalem; the great tabernacle of God, which shall come down from God out of heaven, prepared as a bride adorned for her husband.

“O glorious hour, O blessed abode,
I shall be near and like my God.”

But a few words in regard to the state and prospects of the cause in this section. I suppose you have already learned by brother Pratt, the success of himself and brother Hale. After he left Philadelphia, on his return home, brother H. returned to this city (Washington) to endeavor to get a place open for a course of lectures in the city. I followed him, in company with brothers Drake and Porter, from Philadelphia, on Monday last, Feb. 24.

One of the Methodist Protestant churches has been opened for us, where we have been engaged, day and evening, since Wednesday evening, in giving the *Midnight Cry* in this city. The word has taken effect, and several strong brethren have come out on the subject, and are looking for the coming of the Lord in 1843; while others believe it near even at the door. Brother Collier, the pastor of the church, is a believer in the doctrine, and preaches it, all but '43, but we hope he will yet get courage to speak that word. Sinners are wakening up and inquiring what they must do to be saved.

We have also given several more lectures at *Allexandria*, but find the door pretty much closed up, in that city. The light which was in them, is become darkness. Some seed, however, has fallen on good ground. In *Georgetown*, we met a very rough reception, and were very greatly annoyed during the lecture.

We now feel as if our work was done here, and no door opens to go on, to the South of this, and we are now about leaving for *Pittsburg*, Pa. that we may sound the *Midnight Cry* in that city also. Brother Porter will stop here a few days longer, and continue his lectures.

The glad tidings of the coming of the Lord, is received with the greatest joy by the poor colored people, as being the only hope they have of deliverance. Whenever the subject of the Lord's coming is named to them their eyes sparkle with joy; it is, you may be assured, a far more welcome sound to them, than to their rich lords. O what an hour of interest to them, when the trump of Jubilee shall sound, and the servant be free from his master. All efforts at emancipation before that hour are perfectly vain and futile. As long as human nature is what it is, and the love of power which is now inherent in the human breast, exists, slavery will exist. But, “*The year of Jubilee is come*.” Thanks be to God. “Be patient, brethren, for the coming of the Lord draweth nigh,” is the only comfort I can give the slave.

Brother E. Hale goes with me to-morrow to Pittsburg, where, if the Lord will, you will perhaps hear from us again. Let the South be flooded with publications by mail, it is all that can be done for it, except the Lord raises up laborers among them to give the cry. Yours as ever.

Washington, D. C. March 5, 1843.

Letter from Illinois.

DEAR BROTHER HIMES.—It is with much pleasure that I address you through the medium of ink and paper, especially when I consider the interesting cause in which you are engaged, viz. the speedy coming of the Lord Jesus Christ. The cause is a good, a glorious one: go on, and God speed you and your fellow laborers in sending the *midnight cry* through the world. It is now about six months since my mind was turned to examine the subject of Christ's *second coming*. When first announced, I felt a strong desire to know the truth concerning it. I obtained a small pamphlet, published by Bro. Miller in 1836, that directed me to the Bible, the best of all books, in the examination of which I have abandoned all my old views of a *spiritual or temporal millennium*, and fully believe in the *Advent near*. Furthermore, I can see no good reason why it may not transpire in 1843. I am still examining the subject candidly, and I hope prayerfully. I have felt it my duty, as a watchman, to give the light as fast as I receive it; consequently, I have commenced a course of lectures on the subject. Already much interest exists. I have now Miller's lectures in full. There is a great want of information relative to the coming of Christ in this region. Some here, as elsewhere, are opposed. The same lying spirit is here as in other parts. There are mockers here who say, "where is the promise of his coming," and Millerism is nothing but whigism, and *Henry Clay* will be a Millerite before the next election. So you see sinners will mock, until God shall mock when their fear cometh. The ministers belonging to the denomination of which I am a member, in this region, are believeng in the Advent of Christ near; and there seems to be, throughout this section of country, a mighty waking up under the sound of the *midnight cry*. Can you not send some good lecturer into this region to sound the note of alarm? he would be sustained. There is a vast population here, but few ministers. I am fully persuaded that what I do I must do quickly. May the Lord wake up his people everywhere, that they may be looking for the glorious appearing of the great Redeemer.

JOSHUA E. AMBROSE.

Elgin, Ill. Jan. 31st, 1843.

W^O We are so occupied, and the lecturers on the Second Advent are all so engaged, that we see not how we can go, or send any aid to this brother. But who will go? Is there no one who will go to that distant field?

Letter from J. Spaulding.

DEAR BROTHER HIMES.—I have taken a tour of nearly four weeks, in giving the "Midnight Cry" in Jerusalem, Salem, Temple, Phillips, &c.

The result has been good. Scores of anxious souls requested prayers. I baptized nine. Having returned home on the 17th inst. I baptized sixteen since, in Mount Vernon, making seventy two baptized there this winter, since Bro. Frost commenced lecturing with them. Since the first of last May I have had the privilege of baptizing one hundred and sixty two; and other administrators, in all, have immersed more, where I have lectured. To God, be all the glory. I commenced last evening in this town, expecting to lecture in both Meeting houses, and hope, through God, to awaken a slumbering church, and scores of sinners. After ten days I shall commence in New-Portland, if the Lord will.

Yours in hope of seeing our blessed Savior this year, and being made like him.

Starks, Me. Feb. 22, 1843.

Letter from Columbus Greene.

DEAR BROTHER HIMES—I am happy to inform you that since I parted from you and Bro. Miller at Vergennes, the Lord has been with me, and much good I trust has been effected in the name of the holy child Jesus. I have held meetings at Waterbury, Waitsfield, Moretown, Cambridge, Woolcott, Johnson, and Underhill. In all these meetings the blessing of God attended his own truth; and in some of them many souls were converted to God. Du-

ring these meetings the ministering brethren who are laboring with the churches where the meetings were held, without a single exception, professed their belief in the speedy coming of Christ; and some of them have made up their minds to leave all, and exert themselves to the utmost to wake up a drowsy church and world, that they may be prepared for the coming of Christ *this year*. There are others, who I expect will soon enter the field. I find some who for years have acted the part of Jonah; they have refused to obey the Savior when he has bid them preach the word. Some of them are in trade, some of them are advocates for human tribunals, while others are in the varied callings of life. They see that the coming of our dear Savior draweth nigh, and feel determined to spend the remnant of their days in his service. May the Lord help them.

The spirit of opposition (as we have always expected it would) increases with rapidity as the time draws nigh. For a few months past it seemingly has increased an hundred fold; and those who are the most active (as a general thing) are that class of *professors* of religion, who on account of their *love of this world*, are a *curse* to the church; and as far as their *Christian* character is concerned, to the place where they dwell. This class, with an evil servant at their head crying "My Lord delayeth his coming" do more, in my opinion, to fill the world of despair with lost spirits, than all the efforts of Voltaire and his associates. But with these things we must contend—endure hardships like good soldiers, until he who is our life shall appear; then will come our release. O blessed hope! May the Lord help us to wait with patience till our change comes. Since I left you at Vergennes I have preached almost every day; so that at the present time my health is poor; my spirit is willing, but the clay tenement in which it dwells is cast down with excessive labor; and while such is the case, I look around me and over our land, and behold thousands unprepared to meet Christ. I hear cries from various parts of this state, New Hampshire, and New York, and the Canadas, saying unto me "come and tell us about the second coming of Christ." When I hear these cries coming from hearts burning with love to the Savior, and cannot comply with but a few of them, my heart is pained within me; "the harvest truly is great but the *laborers are few*." O where are Zion's watchmen? What are they doing? Ans.—The majority of them have no interest in this soul-stirring truth, other than to *oppose* it. They are preaching smooth things—they are taking heed to *fables* and teaching them to others.

I have received invitations from many ministers to come and lecture in their houses, who ought to be preaching it themselves. They inform me that they believe in the speedy coming of Christ, but say so little in their pulpits about it, that the worldly minded professor, and every nonprofessor, is ready to say that they do not believe it.

These are days in which the servants of God are watched with a vulture's eye, and every word for or against this *present truth*, exerts an overwhelming influence.

Who of the professed ministers of Christ will suffer themselves to be governed by a *time-serving* spirit, and strive to please the world? Whose garments will be stained by the blood of souls? Who of them will cry after the door is shut, "Lord, Lord, open unto us, &c"? The scenes of the last great day will soon make known.

"He comes! he comes, the Judge severe;
The seventh trumpet speaks him near."

Yours in the hope of the speedy coming of Israel's King.

Colchester, Feb. 7th, 1843.

Letter from J. Weston—explanation.

DEAR BROTHER BLISS.—I am more and more convinced that there is but little Bible religion in the world, and that much that goes under the garb of the religion of Jesus Christ is only the religion of the ancient Scribes and Pharisees. Among the great majority of ministers and professors of religion now I find the same mistaken notions concern-

ing Christ's kingdom, the same blindness to Bible truth, the same enmity of heart against the Saviour that was displayed at the first Advent of Jesus Christ.

A few weeks ago I learned that a much esteemed friend of mine, Rev. N. Colver had been lecturing against the second advent, and I immediately wrote him that I exceedingly regretted the course he had taken. He wrote me in reply that he very much wanted to see me; he desired that I would come to the city, and his ears and heart should be open. I went to Boston, but Mr. Colver was absent from the city, and I did not see him. The evening after I returned to New Ipswich, I wrote a hasty letter to him again, begging him to re-examine the subject of the second advent doctrine, and informed him that I should write him more particularly on my return from my appointment to lecture. The week after this I saw, to my astonishment, my private correspondence published in the *Christian Reflector*, and Mr. Colver's reply, calling on me to answer through the columns of the Reflector. The unchristian, ungentlemanly act of Mr. Colver, and the Editor of the Reflector, in publishing a private letter, written in haste, I care nothing about, so far as I am concerned; but I look at the effect on never dying souls, in reading my letter and Mr. Colver's reply. My letter, being written in such haste, was liable to be misunderstood, especially after it was disputed and mangled by Mr. Colver and the Editor. I wrote an explanatory letter to the Editor of the Reflector, not doubting, as I was acquainted with him, and was a subscriber to the paper, but he would allow me to exculpate myself from the charge brought by himself and Mr. Colver, of believing in a *new revelation*, I wish to say though the columns of his pages, to those who read my private correspondence, that instead of a *new revelation*, I fully believed the *old* to be the word of God, and therefore *true*; strange as it may appear, the Editor, after having my communication two weeks, just notices that it was received, copies some half a dozen words, and finishes with a sneer.

The Lord have mercy on such ministers.

Yours &c

JACOB WESTON.

New Ipswich, N. H. Feb. 24th, 1843.

From Bro. Stone.

BR. HIMES.—I send you a brief report of the conference held in this town a few weeks since. We commenced on the 23d ult., in the Baptist meeting house. We had the Lord with us in power from the beginning, which caused the saints to shout, and which was annoying to some, who have the form without the appearance of the power; in consequence of this annoyance we received a communication in the evening meeting of Thursday, from the committee of the house, saying that "after mature deliberation, the committee had concluded that the house was not intended for such a purpose, and they could not permit it so to be used after that evening." Our Methodist friends were present, and immediately offered their chapel to the conference; accordingly we met next morning in their house. The conference proved a blessing to many, especially to the friends from out of town, who came to the meeting in consequence of carrying the ark into the Methodist house. The Lord blessed them abundantly. They gladly received the word with all readiness of mind, and searched the Scriptures prayerfully, to see whether those things were so. Many believed, and the rest do not mean to steady the ark, but to let it move on. They are praising God that he ever sent the Second Advent believers among them. The meetings have been kept up, and the Lord meets with us in power, to the wonder even of believers, notwithstanding the opposition. Glory to God for his goodness to the children of men!

We are now looking for the Lord Jesus to come in the clouds of heaven in a few days, to change the saints, to raise those that sleep in the dust of the earth, and take them home to glory.

Yours in the hope of the glorious appearing.
Watertown, Feb. 22. 1843.

THE SEVENTH TRUMPET, OR LAST WO.

On the Sabbath evening of the re-opening of his new church, the Rev. Baron Stow preached a sermon upon these words: "And there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord," &c. &c. He undertook to prove from this and some other portions of the Bible, that the whole world is to be converted to God; and said there was as much reason to believe this, as there was the resurrection or judgment. If the Bible teaches the world's conversion, I should think its advocates were very injudicious in selecting texts with such a connexion as the above. How a man of Mr. Stow's honesty, could explain a text to prove this doctrine, which is said to take place after "time shall be no longer, and the mystery of God finished," I am utterly unable to comprehend.

At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth;" but its cup of iniquity was fast filling up. In the sounding of the four first, is pointed out to us in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Wo, wo, wo, to the inhabitants of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last wo should be turned into one of the greatest blessings "to the inhabitants of the earth" that ever took place.

The first began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The second in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The third in 441, and its effects were seen in the ravages of Attila, surnamed the scourge of God.

The fourth in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Caesars.

The fifth, or first wo, in 629, brought up from the bottomless pit, Mahomet, that scourge of the eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads;" which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The sixth, or second wo, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumps, and none else. Can it be for anything else, than that God intended his people should know by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked; the first was to *torment* and *hurt* men five months; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

In the terrible train of the two woes we have considered, we behold the Holy Land and classic Greece overrun with hordes of barbarous Mahomedans, carrying death and the Koran wherever they went; and all along the northern shores of Africa, the Algerines, Tripolitans and Moors, even to the pillars of Hercules, were let loose upon the commerce and seamen of all the professed Christian nations, not excepting even our own countrymen. But their dominion is ended, and they are now awaiting their share, in common with all the kingdoms of this world, in the final catastrophe of the third wo. And now, with the vast importance of the subject impressed upon our hearts, let us look at it, with all our own notions and prepossessions laid aside, determined to be governed by the Spirit and word of the living God.

THE ANNOUNCEMENT, REV. x.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open: and

he set his right foot upon the sea, and left on the earth:—and the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME NO LONGER: but in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God should be FINISHED, as he hath declared to his servants the prophets."

Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that David saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? *Then the stream of time was flowing towards the ocean of ETERNITY*; but now he is standing upon the still sea, and the firm earth; *time is now to be no longer*. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but after a lapse of six hundred years, and at the very closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet begins to sound. Why such a glorious person? why clothed in such a glorious dress? why such a commanding attitude? why such an awful oath? *The tremendous importance of the theme and the occasion demanded it; and what is it? The cessation of time, and the finishing of the mystery of God.* Hold! mighty angel, says Baron Stow; time is yet to last enough longer for all the world to be converted; the mystery of God cannot be finished until all shall know the Lord, from the least unto the greatest. Who shall we believe? the "WONDERFUL NUMBERER," or the frail mortal? O mighty Jesus, we will doubt THEE not.

ITS SOUNDING, CHAP. XI.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

FIRSTLY. "The kingdoms are become." Here I wish to ask brother Stow, if the words, *are become*, can be construed to mean something that is TO BE?

SECONDLY. "He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that at the end of the 1000 years, the devil again gets the mastery.

THIRDLY. "Has taken to himself his great power." God has now forsaken his covert like the lion, and come

out of his place; bound the strong man, and is now going to spoil his goods.

FOURTHLY. "The nations were angry." How this sets forth the state of things after the saints are caught up; when the salt is all gone, when every kind of restraint is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women stripping their unfaithful pastor; subscribers cutting in pieces their dough-faced editor; a menagerie of the most ferocious beasts let loose upon one another; will but faintly set forth the awful scenes which will occur between the time that Isaiah xxvi. 20, is fulfilled, and the violent death of the last wicked man and woman.

FIFTHLY. "Thy wrath is come." Edward Beecher and Baron Stow! how dare you contradict the twenty-four elders on their faces before God, and say, the seventh trumpet is a signal for the conversion of the world?

SIXTHLY. "The time of the dead, that they should be judged." Who can doubt that this is the DAY OF JUDGMENT?

SEVENTHLY. "Reward the prophets, the saints and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision; Fisk and Parsons have returned from the old, to inhabit the new, holy land; Coleman has come up from Chittagong; and the dear, humble Wheelock from the bottom of the ocean; Boardman and Mrs. Judson have come from Burmah; the Isle of France has given up Harriet Newell; Whitefield has come up from Newburyport; Stillman has renewed his strength; Baldwin is as young as ever; the benignant smile again plays on the lips of Knowles, for the rough boards at Newton have given him up; the much-loved Winchell is crowned; and my own two babes, Judson and Anna, with all the rest, have returned and come to Zion with songs and everlasting joy!

Glory! GLORY!! GLORY!!! Br. Stow, you did not expect the seventh trumpet would introduce you to all these, and millions more; but we did.

But where is Brownlee, Dimmick, Dowling, Stuart, Sharp, Colver, Crowell, Cooke, Norris, Thrasher, Hazen?

— "Did not think he would come so soon."

EIGHTHLY. "Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered; here, "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. xix. and Ezek. xxxix.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. xxv.] Here, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and "the inhabitants are burned;" now, "he will punish the host of high ones, and kings of the earth upon the earth." [Isa. xxiv.] Now is, "the day of the Lord's vengeance;" "the streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Isa. xxix.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. xiv.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. iv.]

Reader, "it is the last time" I expect to address you. Sixteen months ago, I wrote a letter to a distant brother, out of which came "The Clue to the Time;" God has greatly blessed that, in preparing men for the judgment; conversions have often followed the introduction of a single copy into a place. When we consider the weakness of the instrument, *how is the power and approbation of God upon this doctrine manifest.* As the "Clue" began, "the seventh trumpet" will end my writings. If that failed in awaking you, may the sound of this startle you from your slumbers before "the mystery of God is finished."

There is not a moment to be lost; recollect, President Beecher, as well as many other learned opponents, admit that this trumpet is just upon us; but if we have not seen that it introduces the Day of Judgment instead of the conversion of the world, I know not how that day can be proved from the Bible. "And what I say unto you I say unto all, WATCH."

LEWIS HERSEY

BOSTON, Feb. 8, 1843.

SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1842.

Bro. MILLER will give a course of lectures in the Circus, at Albany, N. Y. He hopes to commence on the 17th inst. He will next visit Boston, and lecture at the Marlboro' Chapel. Br. Whiting is expected to follow.

New York Sun and the Second Advent Believer.

Sun.—Crucify him! Crucify him!

Believer.—Crucify who?

S.—Miller the prophet.

B.—Why, what evil hath he done?

S.—Done! Ask that poor man at Newark, N. J., whose wife poisoned herself and two children a few days since.

B.—Well, I have made diligent inquiry into this matter, and learn from a person employed in the same establishment with the "poor man" to whom you allude, and have it from the man's own lips, that Millerism, as you term it, had no connection at all with the melancholy fate of his wife and children.

S.—Go to our insane hospitals, and witness the direful effects of this monstrous delusion. As the Knickerbocker says, "the strong arm of the law ought to interfere" in the matter, and put a veto upon the operations of this fatal deceiver.

B.—But you are mistaken. Our insane hospitals do not furnish an instance of any one being in them, from the effects of preaching Christ at hand. Don't hang a man upon the evidence of rumor alone. Ought not his crime to be substantiated fairly before sentence is passed?

S.—No! there's no doubt of his guilt. An innocent man would never dream that God was going to burn the world up. Crucify him! Crucify him!!

Reader, the above is not all a fancy sketch. The New York Sun recently stated that a woman in Newark had poisoned herself and two children from the effects of Millerism; and it was afterwards ascertained from the husband of said woman, the doctrines of Miller had no connection at all with the death of his wife and children. It was also stated in the Knickerbocker that the strong arm of the law ought to interfere, and put a stop to Miller's preaching; and the press universally, religious and secular, are rife with the stale falsehood of our insane hospitals being filled with Miller maniacs, when not a solitary instance of the kind can be pointed at. Who is deceiving the people?

REV. JOHN DOWLING.—It will be seen by the following letter that Mr. Dowling is again in the field, reiterating the old falsehood, got up for effect by our enemies in New York, in November last. It is in vain to ask men, who are determined to misrepresent us, and to persist in charging us with what they certainly must know to be untrue, it is in vain, we say, to ask such men to do us justice, or to correct false representations about us. We stated through the *Midnight Cry*, in connexion with Mr. Dowling's letter to the *Baptist Advocate*, last fall, that no report had ever been put in circulation by Mr. Miller's friends that Dowling had ever made a recantation of the views he had published upon the subject of the Second Advent; and in connection with this public denial of the charge, we expressed a hope that if Dowling published a second edition of his work, he would have the honesty to correct his mis-statement, or give the names of "Mr. Miller's friends" who had circulated the alleged report. But it seems, from the letter below, which appears in a late No. of the *Christian Watchman*, that the reverend gentleman is not disposed

to make any corrections, but insists upon charging upon our brethren the old exploded falsehood. His letter bears evident marks of a desire to seek notoriety, either for himself or his book, which, it seems he is republishing. He says, "I have authorized the publication of about 10,000 copies of my work, for the purpose, if possible, of arresting the progress of one of the most stupid and mischievous delusions that ever existed." We would only remark upon this clause of our friend's letter, that he is exceedingly wide of the mark, if he hopes to arrest the progress of this "stupid and mischievous delusion" by the stunted emission of "about 10,000 copies."—Why, dear man, in the propagation of this stupid delusion, we act on a different plan altogether. We are circulating far and wide, not merely tens, but hundreds of thousands of publications, the influence of which is calculated to operate upon your views in just the same way that light operates upon darkness; and you will make but a sorry figure in attempting to arrest the progress of light by such feeble efforts, as "stupid" as it may seem; for we rejoice to assure our Rev. friend, that, what is better than millions of publications in carrying forward our delusion, "Jesus has been with us, and he still is with us, and he has promised to be with us to the end." But to the letter.

PROVIDENCE, FEB. 20th, 1843,

DEAR BR. THRESHER.—I find that the Millerites are still propagating the story where there is any likelihood of its being believed that I have changed my opinion of Mr. Miller's theory. I have received quite a number of letters to this effect from various parts of the country. This false report has been met in an article which I sent to the *New York Baptist Advocate*, and also in the notice to the pamphlet edition of my "reply to Miller." There are many, however, in New England, and probably some of your readers, who have heard this false report, and yet have not seen this contradiction. Only two days ago, I received another letter from a postmaster in New England, from which the following is an extract. "While I was in New York, last fall, I bought your reply to Wm. Miller, and after reading it, I was satisfied that Mr. Miller had erred; but lately while combating with my opponents they have told me that you had withdrawn your calculation, and concluded that Mr. Miller was right, and this is why I take the liberty to address you, &c. Our pastor fully believes in Miller, and I know not what to believe now."

So far is the above from being true, that since the starting of this report, I have authorized the publication of about 10,000 copies of my work, for the purpose, if possible, of arresting the progress of one of the most stupid and mischievous delusions that ever existed.

I have certainly altered my opinion in one respect. From the intelligence that prevails in New England, I was of the opinion that but *very few* could be found simpletons enough to believe a system so fraught with utter absurdity as is the system of Millerism, and therefore, at first, published but a small number of my work. The only question which was raised in my mind, was whether it would not be regarded as an insult to the understandings of the people to attempt the refutation of doctrines like those of Wm. Miller—something like a mighty effort to prove the falsehood of Gulliver's Travels. Since witnessing, however, the whirlwind of fanaticism, that has swept over the land—the signs and wonders, and visions and revelations and dreams and *ascension robes*, &c. &c., I have altered my mind so far as to withdraw my apology for supposing a reply to Miller necessary, found in pages 20, 21 of the bound edition, and page 4 of the pamphlet edition of my book. I have now come to the conclusion that probably in most countries there is a class of people prepared for any absurdity; people who are generally of the opinion of the last speaker, if he have only enough dogmatism and positiveness, and who will drink down doctrines the more greedily in proportion to the degree of absurdity by which they are characterized. I know not how those who are "set for the defence of the gospel," can discharge their duty to their consciences

and their God, without doing their utmost to oppose this mischievous and disorganizing heresy.

J. DOWLING.

Since the above letter came to hand, we have had the pleasure of conversing with Rev. F. G. Brown, of the Middle Street Baptist Church, Portsmouth, N. H., who assures us, and indeed he has stated publicly at the Marlboro' chapel, that this very letter of Mr. Dowling's, was the finishing stroke of his conversion to the Second Advent faith. He stated that his mind, for several days prior to the appearance of Dowling's letter in the *Watchman*, had been fluctuating in the balance of uncertainty, and trembling as to the final decision, but on reading the above letter all doubts were dispelled from his mind, and the truth flashed upon him like blazing sunbeams. He felt convinced that men uttering and publishing sentiments like those of Dowling, could not be *praying* men. They could not be following the simple teachings of the Holy Ghost; and consequently he could not hope for any *light* respecting the truth from such sources.

Subscribers who wish to discontinue this paper, will please write on the margin, *discontinue*, with the name of the town and Post office, and direct to "Signs of the Times, Boston, Mass."

BR. WM. H. PEYTON has established a Second Advent Depot for the sale of publications on the second coming of Christ in 1843, at New Salem, Mass. The friends in that place and the neighboring towns can be supplied accordingly.

Letters

FROM POST MASTERS.

Rec'd up to March 10th 1843. Easton, Mass \$1; N Scituate, Ms; Orington, Me; Lowell, Mass; Ware, Mass; Bunker Hill, Ia; Perry's Mills, N Y papers sent; Huntington, Ct; W Springfield, Ms; Brownstown, Mich; White Hall, N Y; N Scituate, R I; Natick, Williamatic; Union, Me \$5; Gardner, Me; Mt Desert, \$5, papers sent; Chaplain, Ct, \$1; North Prospect, Me; Gilmanton, N H; Starkville, N Y; Hoosick falls; Mechanicville, Vt; Barre, Vt, \$1; Cottage Grove, \$5; Franklin, N H; Natick, R I; Farmington, Me; Shrewsbury, Ms; Montpelier, Vt; Cambridge, Ala; Candia, N H; Hunter, Ia; S Orange, Me; E Medway; Winthrop, Me; Braintree, Vt; Union Bridge, Md, papers sent; N Market, N H; Milford, N H; W Braintree, Vt; Antioch, O; N Eaton, Ms; Colchester, Vt; Charlotte, Vt; Lockport, N Y; Northfield, Ms; Grafton, Vt; Troy, N Y; N Springfield; Grafton, Mass; Kensington, N H; Milford, Mass; Belfast, Me; Dixmont, Me, \$1; West Thompson, Ct; Braintree, Vt; Burlington, Vt; Holmes Hole, Ms; Ware, Ms; Sugar Hill, N H; Gilford, N H.

INDIVIDUALS.

S Bliss, 2; T L Tullock, 3 checks; A Hale, Albany, N Y; Thos Henry; Dr Lee; E Cass; Isaac Bliss, \$1; D Plumb \$10; G S Miles, \$15; Levi Wiswell, \$8; G T Stacy, \$5; Nancy H Crane; G T Stacy; B F Carter; E Swift \$ due; H Searies; J White; Daniel Ames; J Marsh; S L Tullock; R Woodward; J P Jewett; B D Stanley; E Andrews; Patten & Dutton, checks; C Houghton, (can't come); S Stowe; J W Dean; lengthy Com. from Rollusville, O; D Smith; Polly Lee; A J Williamson; J H Hall; C Benns; J D Marsh \$5; J Maxim; B H; J Weston; M F Mantel \$1; G T Stacy; E Mack, ring;

Bundles Sent.

J G Mc Murry, Lansingburgh, N Y; B H Albee, Northfield, Me; Dr Lee, Meltonville, N C; 2 boxes 36 Park Row, N Y; A Miss Bristol, Hartford, Ct; H Patten & Co, Utica, N Y; A Layman, Braintree, Vt; C S Brown, Exeter, N H; J D Marsh, Proctorsville, Vt; J Weston, Athol, Mass.

THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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Boston, Wednesday, March 22, 1843.

Whole No. 99.

THE SIGNS OF THE TIMES.

BOSTON, MARCH 22, 1843.

Course of the Boston Recorder rebuked.

The following article was sent to the Boston Recorder a few weeks since, but as that paper declined publishing it, the author requests us to give it through the "Signs of the Times," with which request we cheerfully comply.

ED.

MR. EDITOR.—There has, during the last few months, appeared an occasional article in your columns, having reference, more or less direct, to the views respecting the Millennium, now somewhat extensively promulgated, and known by the term "Millerism." The object of those articles, so far as they relate to this subject, is, most obviously, to convince your readers that this kind of "faith is vain"—that the belief in the "Coming of Christ at hand" is a delusion.

The subject is one, in itself, calculated to excite a deep interest in any mind religiously educated, as a large portion of the people of New-England have been, that seriously contemplates it; and when we add to this, the zeal and *ability* with which these views are advocated, it is not surprising that an unwonted intensity of feeling should, to some extent, pervade those portions of the community, which have most largely shared the labors of those who believe the present order of things in this world will cease before the current year shall have completed its course. Nor is it matter of wonder that this intensity of feeling should occasionally manifest itself in seeming extravagances, since extravagant manifestations of highly excited religious feeling are by no means uncommon; and should the zealous preaching of the doctrine, under consideration, occasionally result in *insanity*, as has been so often alleged, even this effect is not new, nor is it peculiar to Mr. Miller's exposition of the Scriptures, as the official documents from our public institutions for the insane abundantly testify. But, be the consequences direct or remote, or what they may, it is hardly reasonable to expect that an honest and earnest spirit of inquiry, on a subject so momentous, will be fully satisfied or silenced, by merely saying to it, "of that day and that hour knoweth no man," when it is at the same time strenuously maintained, by our most distinguished and approved "teachers in Israel," that these words were originally spoken with exclusive reference to an event that transpired almost eighteen hundred years ago; nor by saying, that to be prepared for the hour of one's death is all the same as to be prepared for "the coming of the Son of Man in the clouds of heaven, with power and great glory," unless it be shown that this awfully sublime language does not, and never did, express anything more or less than that "death which reigned from Adam to Moses," and which has continued from Moses to the present time. Nor does it very satisfactorily refute Mr. Miller's calculations of prophetic time, and his general expositions and application of the descriptive parts of Scripture, to show that he has been mistaken in some minor matters pertaining to the condition of the human race, or any particular portions of it, immediately previous to the final consummation. Dr. Hopkins, in his treatise on the Millennium, makes it appear that "the battle of the great day of God Almighty," which, according to him, is to precede and prepare the way for the millennial state, will commence about 1843. Now, supposing the divine judgments, which are to constitute this battle, should not be manifest, by an unprecedented prevalence of wars, pestilences, famines, and earthquakes, for five years to come, probably very few millenarians would regard his failure in

this particular, as a sufficient ground to justify the conclusion that his views were "all moonshine."—Nor, again, will the cry of "fanaticism," against any one whose faith is deemed *more* than a "grain of mustard seed," or of "infidelity," if it be thought *less*, be likely to impress with much force, reflecting minds, imbued with that "charity which hopeth all things," "is the end of the commandment," and "shall cover the multitude of sins."—This mode of argumentation has become quite too stale to be employed with great effect in these days. Nor, lastly, is it any scriptural or logical argument against Mr. M's belief in the "Advent near," to say that "he is surrounding his farm with a solid brick wall, to last a thousand years," unless it may first be relied on as a fact, that he owns a farm in the place where the construction of such wall is said to be in progress.

Having specified a few things as samples merely, which cannot, or at least ought not, to be regarded as possessing in themselves, (however well they may be set home to men's understandings, by ridicule and sarcasm) sufficient weight to subvert the theory in question, I beg leave to propound a few plain queries, to which, if you, or some of your able correspondents will furnish full and explicit answers, embracing such a scope as the questions not only admit, but naturally suggest, something, it is believed, will be done by way of enlightening and satisfying many a mind, now groping in darkness, and anxiously seeking after light.

1. Does the 24th chapter of Matthew, the 13th of Mark, and the 21st of Luke contain predictions of, and a specification of signs which shall precede, any event yet future? Or, did all that is found written in those chapters receive its complete fulfilment at the destruction of Jerusalem, A. D. 70, as now maintained by many opponents of Mr. M's scheme? If writers against his views are right on this point, what answer is it to his arguments to say, "of that day and that hour knoweth no man," as is so commonly done, unless it be shown first, that he is laboring to prove that Jerusalem will be destroyed in 1843? Must not the "day and hour," here spoken of, mean the day and hour of the event, concerning which, and which alone, Christ was giving the disciples instruction? Or what answer is it to say, "the gospel must first be preached in all the world, for a witness to all nations," if, at the same time, it be contended that the gospel was so preached by the Apostles of our Lord, in obedience to the command, "go ye into all the world and preach the gospel to every creature," before Jerusalem was destroyed; and that the *end* which, it is added, shall then come, means only the end of the Jewish dispensation?—Does not any argument, on this ground, against the end of the world to come in 1843, lie with equal force against an end to come at any other time? If the command, "go ye into all the world and preach the gospel to every creature, was fully obeyed eighteen centuries ago, and the prediction or promise that the gospel should be preached "in all the world," completely fulfilled, then are the missionary efforts, which have been put forth during the last fifty years, in obedience to any express command to us? How many times is the gospel to be lost, and the nations to sit in darkness, and to be preached to them that they may behold its light, before the "end come?" If the ideas advanced against Mr. M. be correct, must not the cause of missions rest its claims for support on the same foundation as that of temperance, or any other cause, having for its object the moral improvement and happiness of the human family? Is it a satisfactory answer to this last inquiry to say, as has been said, that the *prediction* was fulfilled, but the *command* was not? Can these difficulties be obviated, except by supposing that this prediction, and this command, looked forward far beyond those "last days," when the Apostles, "upon

whom the ends of the world had come," lived, and that they are destined to receive a more complete fulfilment in these "last days,"—the gospel being preached to all the nations now known? But will this bring us to a realization of the popular notions of a millennium? Does not the language plainly indicate a different result? "And then shall the END come." What end, if not that prefigured by the end of the Jewish nation, and the destruction, of which Jerusalem's destruction may be regarded as the type?

2. Is the language of the chapters above referred to, which we have been accustomed to hear so frequently applied to an event as yet future, "used merely by way of accommodation," as we are now sometimes told, and not as originally designed to express, or, in any sense, refer to, an event yet to come? If so, how many other passages in the New Testament, of like import and phraseology, are employed in the same way, without the slightest intimation ever being given that they are used only by way of accommodation? And where is that taught to which these portions of Scripture are thus accommodated? How many coming of Christ "in the clouds of heaven, with power and great glory," "in the glory of his Father, with all the holy angels," "taking vengeance on them that know not God, and that obey not the gospel," are we taught to expect? If all that is predicted in these chapters has long since received its final accomplishment, what is there in the gospels or writings of the apostles that has not? Does it appear consistent to assert that at the destruction of Jerusalem, "the sun was darkened, the moon did not give her light, the stars did fall from heaven, and then appeared the Sign of the Son of Man in heaven, and all the tribes of the earth mourned; and they saw the Son of Man coming in the clouds of heaven, with power and great glory"—and to deny that then, also, the (Jewish) "heavens were dissolved, and the elements (of the Mosaic dispensation) did melt with fervent heat?" Or is it reasonable to suppose that Christ preached a "coming" at one time, and in one manner, and that Paul and Peter preached his coming at a time and in a manner differing *toto caelo*?

3. Did the apostles preach the "second coming of Christ at hand?" Did they expect to witness it during their natural lives? If so, were they mistaken? And if mistaken, what becomes of the doctrine of "plenary inspiration," as usually taught?

4. Do the 2300 days mentioned in Dan. viii. 14, and the 1290, and the 1335 days, Dan. xii. 11, 12, mean days or years? Do the time, times, and half a time, Dan. vii. 25, and xii. 7; and Rev. xii. 14; and the forty-two months, Rev. xi. 2, and xiii. 5; and the 1260 days, Rev. xi. 3, and xii. 6; all express a period of time of the same length? And if so, is the period thus variously expressed, *three and a half years, or twelve hundred and sixty years?* Have not all the most popular orthodox commentators, for the last two hundred years, agreed that, in all these instances, the language is to be understood typically—"each day for a year?" Among those who have so explained the prophetic writings, may we not reckon Mede, Sir Isaac Newton, bishop Newton, Hopkins, Fuller, Lowman, Edwards, Bagster, Doddridge, Woodhouse, Scott, Faber, and many others of that class? Is it not on the admitted principle that prophetic time is thus symbolically expressed, that all the calculations which have heretofore been made respecting the downfall of Popery, and the extermination of Mahomedanism, and the consequent introduction of the Millennium, have been based?—And can any calculations, as to the time when these anticipated events will take place, be made, except on this principle or rule of interpretation? Abandon this, and can it be clearly shown that these events will ever come? Admit that the "forty-two months," "time, times, and half a time," and 1260 days in Revelation, mean only three and a half years, which

ended more than seventeen hundred years since, and what shall we think of most that has been written, since the Reformation, concerning Papacy, as the "beast having seven heads and ten horns," which received power "to make war with the saints" twelve hundred and sixty years? Admit this, and can it be proved that Papacy is any more the subject of prophecy than Mormonism?

But assuming that we have been rightly instructed heretofore on this point, is not the time near "when all these things shall be fulfilled?" Have not all our standard writers pointed to the present period of the world for their accomplishment? Is not the difference in the results to which they have severally come, owing solely to the difficulty of fixing, with certainty, the exact time from which to date the 2300 years? And does Mr. M. differ more widely from them, than they do from each other? Does he not here occupy a middle ground; and is he not, therefore, quite as likely to be right on the question of time as Faber, or others, whose conclusions have been so generally adopted?

5. Are not the views maintained by Mr. M. respecting the *manner* of the Millennium, essentially the same as those most prevalent during the first three centuries of the Christian era? If so, is not this circumstance in his favor? Are we not often referred to the opinions and practice of the early Christians, by way of settling doubtful or controverted points? If their authority is decisive on other questions, why not equally so on this?

Has not the doctrine of the personal coming of Christ, to abide and reign on the earth, and a literal resurrection of the saints and martyrs at the Millennium, been ably defended in more modern times, by some of those learned and pious men already named: bishop Newton, Faber, and others? Where, then, is the unparalleled absurdity or fanaticism of Mr. M.? In what consists the *novelty*, even, of his expositions of Scripture, save his writing 1843, instead of 1836 — 1866, or some other year, so far in the distant future as not necessarily to alarm the present generation?

Inquiries of this sort might be greatly multiplied; but the above will suffice to indicate the nature and extent of the information wanted at the present time, to remove the difficulties felt by many minds. And there can be no doubt that informing the community generally, not only that Mr. M.'s views are erroneous, but *wherein* they are so, and what the Scriptures do really teach in relation to this great and absorbing subject, is the most rational, and will ultimately prove the most effectual way of guarding against that wide spread infidelity which has been so often predicted, as the consequence of the prevalence of the second advent doctrines, as preached by Mr. M. and his followers. If it be a truth, as a clergyman of your city is reported to have lately said, that theologians have been pursuing, one after another, an in erroneous path, "till they had worn the *cart-rut* so deep that they could not get out of it," — then let them lose no time in extricating not only themselves, but the "common people," who would *gladly* know the truth, from so unfortunate a predicament; — that all may rejoice together, unitedly, and gratefully acknowledging the instrumentality of William Miller in effecting so happy a deliverance. Then we may hope that those who, concerning this matter, make Pilate's inquiry, "what is truth?" will be so answered as not to be specially reminded of the time immediately succeeding that when, it is said, "the whole earth was of one language and one speech; and they said, Go to, let us build a city," &c.

UNUS POPULI.

Letter from Sister N. K. Crane.

MY DEAR BROTHER HIMES: — From the nature of an associate faith, on the kingdom of Christ, I have often felt prompted to write you some of my correspondent views, and this is all the apology a good conscience can offer for addressing you.

My situation, for three months past, has been where the subject of the Second Advent is not much spoken of. The Episcopalian minister (Mr. Bent) has delivered a course of lectures in the Town Hall, which have been very seriously attended. He is a man that fears God, and cares for the flock entrusted to his care. The views that he advanced were those that arose to his own mind, from studying the Word of God, — with here and there a reference to the same faith the Christian Father, held many centuries

ago; expressing a sympathy of respect, and a unity of faith, for the person and research of bro. Miller. On many points they met. I believe the seed he has sown, on this subject, will spring up; the state of the soil was stony, choked with thorns, fallow and sterile: the Spirit of the Lord will shed the dew of heaven thereon — it was God's truth, around which light always shines. Aside from him no Watchman now occupying the walls of Zion utters one word. Being thus cloistered, I have studiously applied my mind where my heart would go, to compare the word of the living God, and very blessed have winged away most of the Sabbaths.

The 37th chapter of Ezekiel I took, by the light of the Holy Spirit, to investigate; there I traced the unity of the Jew and Gentile nations, which swept away the supposed partiality God has for the Jews. Again, by reading the 3d chapter of Ephesians, the obscurity of the Gentile's salvation was imbedded in mystery, till the Holy Ghost removed the seal; even so now I comprehend in like manner we understand what is the nature of Christ's kingdom in the new creation, and the era of time; by virtue of spiritual affinity to Christ the Head, the soul receives power to believe things to come, and rejoices in hope of the glory of God. Our blessed Redeemer told his disciples the Spirit should take of the things that were his, and show them unto them, being thus joined unto the Lord, the spirit, free from the alloy of corruption, holds up the telescope to the divine Chart, and the heir perceives its promised inheritance; enduring, with patience and faith, all necessary discipline while marching to that city, where it shall be said, "the Lord is there." Zion's location is not only beautiful but high. What echoes will reverberate when the weary encampment rests. The standard-bearer will faint no more — the banners will drop their peaceful drapery on hallowed ground; and the songs of victory, with redemption completed, will form that holy parapet that shall be salvation.

I am constrained to go very often to the Holy Ghost, that he will direct a lecturer here. I feel that darkness excludes from the church what is the hope of her calling. My eyes are expecting the feet of some one on the mountain, to publish unto Zion the glad tidings.

The spirit has come — I see it gathering like rain all over this village, and my soul is placed in the position to wait till all the pools are filled with rain: as by the spirit we can only comprehend the things of the spirit.

Recently, on reading Rollin's Ancient History, I found an editorial remark, that in prophecy a day stood alike either for a day or year. History informs us Nineveh stood just forty years after its repentance. Tho' God bears long with the wicked progeny of man, he never trifles with the precious soul, but in his long suffering often redoubles similar tokens of his displeasure. The Scriptures often revert to the sins of Sodom and Gomorrah, to Egypt, to Tyre and Babylon: examples of vengeance which are a figurative representation of the wrath to come. The first negotiating principle in the government of God continues, "rising early and sending the prophets."

The spirit of unbelief that now pervades christendom represents the parable, when knowledge and hatred entered into confederacy, "This is the heir, come let us kill him, that the inheritance may be ours." Immutability of purpose is invested in Jesus Christ; he is the rightful heir, and no counterfeit holds alliance with him; — the redeemed all stand ready to "crown him Lord of all;" — joy looks through the windows of promise for the coronation day.

How beautiful the church begins to look while coming up out of the wilderness — "Holiness unto the Lord" has become her travelling suit, and in that garb will she enter into the Marriage Supper of the Lamb.

My dear brother, while you have labored in the thorny part of the vineyard, many of the saints have gone before you with the preparatory sickle — prayer — that an abundant entrance might be given unto you; while you have gone out to take the spoil, the reaper and laborer have rejoiced together. May the Lord give you wisdom and patience adequate to your day.

Many souls have gone up to the court of heaven through the preaching of Christ's coming being near

at hand, and many are going out to meet him. That you may go up from your toils, brother, with much spoil, is the prayer of one who hopes to meet the Son of God with joy.

Taunton, March 3, 1843.

NANCY K. CRANE.

Letter from Sister S. C. Rugg.

BRO. HIMES AND BLISS: — In this year of our Lord, 1843, I am expecting my Savior to come. The vision will soon speak, and not lie; though it tarry, I shall wait for it: it will surely come, it will not tarry — no, not beyond the appointed time, which is the bounds of man's habitation, which cannot be passed.

Although our beloved brother Miller has been laboring long to break up the fallow ground and sow the seed, he has now the satisfaction of knowing that his labor has not been in vain. The harvest has now come, and he soon will be gathered, bringing his sheaves with him. Our campaign has been much shorter, during which the battle has waxed hotter and hotter. But, blessed be God, new recruits are coming up to the help of the Lord, as the final conflict approaches. It would seem that our veteran soldiers might be excused, speaking after the manner of men; but praise God's holy name, they have not grown weary in well-doing; but having on the gospel armor, they still stand fast to the faith once delivered to the saints. Surely the Lord doeth nothing but he revealeth his secrets to his servants the prophets. The time of the end has arrived also, and the seal is broken. Apostolic faith is being revived, and God's children are discovering, from his word, that one is their master, even Christ, and they are all brethren.

Believers in the Second Advent are searching the Scriptures daily, to see if these things are so, and the holy Bible is the man of their counsel; from its sacred pages they learn that the wisdom of this world is foolishness with God, that it is not by might nor power, but by the Spirit of God, that we are to be led into all truth. Fortunate, indeed, for the weak of this world, that the Gospel is accessible to all; the wayfaring man, though a fool, shall not err respecting it. O praise the Lord.

I have been strongly impressed, of late, that the Lord is taking the work into his own power, and God's children must be careful now, not to run before they are sent, lest they labor in vain, and spend their strength for naught. In the body are many members, but all have not the same office. So also are there different gifts, but all by the same spirit. God's building is coming together without sound of axe or hammer, whose building we are, if we hold fast our confidence unto the end.

We read in the 24th of Matthew: And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. Surely, then, the coming of the Lord draweth nigh. The cry has gone forth: "Behold, the bridegroom cometh," multitudes have gone into the highways and hedges, warning sinners to repent, and get ready for the judgment. — God is searching his people as he did ancient Jerusalem, with candles. They no longer see men as trees walking, but they see clearly that without holiness no one shall see the Lord. As far as I can learn, Second Advent believers embrace this faith, that the blood of Jesus Christ cleanseth from all sin; by its application our garments are kept unspotted from the world. He that plunges into this purple flood loses all his guilty stains. Yes! the dark shade of sectarianism, which separates the disciples of Christ, and which is the last strong hold of Satan, disappears when Jesus' blood is applied by faith. I rejoice that christians of all denominations are beginning to examine, and believe too, in the doctrine of holiness. But, dear Brethren, I feel that there yet is room for farther improvement in this heavenly science. We are not to gain the victory with confused noise, and garments railed in blood; but this shall be with burning and fuel of fire. For unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his

government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth and forever. The zeal of the Lord of Hosts will perform this. The Lord says, by the same prophet, bind up the testimony, seal the law among my disciples. Surely the word of the Lord is a safe tower into which the righteous may run and be safe. The Lord is our surety.

Dear Brethren and Sisters:—I have believed in Christ's speedy coming for about five years; I have not been idle in this cause. The Lord assigned me such a portion of this work as he knew I could accomplish. My commission was from the court of heaven, and my credentials run thus: "Go work in my vineyard, and whatsoever is right I will give thee." I looked to God for wisdom and went to work. I have purchased books and various publications, and distributed them far and wide, in every direction almost; and as I am in the habit of writing considerable, I have made it a point to write much upon this subject, to many in different parts of the United States. Although I have been severely tried, in many instances, yet God has blessed my soul in this labor of love. I believed it was God's truth, and this was sufficient reason why I should proclaim it to a dying world. When I have suffered for it, it has been for Christ's sake. I would take hold of some cheering promise, and thus hold on to the truth by faith. Satan has assailed me with every kind of temptation, but believing as I do, in the teachings of the Spirit, I would immediately be able to discern from whence the temptation came, and then I would remember the promise of Jesus, that I should not be tempted above what I could bear; also that in every temptation he would make a way for my escape. Thus far Jesus has been with me, and he still is with me, and I have his promise that he will be with me even unto the end! I have no anxiety about my future state. I leave that. My care is to do my master's will, finish up my work and be ready; having my lamp trimmed and burning, to go into the marriage Supper of the Lamb. Brethren and Sisters be sure,

"The Bible is your chart;
By it the seas we know;
We cannot with it part,
It rocks and sands doth show:
It is our chart and compass too,
Whose needle points forever true."

We have got almost home. The year of Jubilee has come; return ye ransomed people home, saith the spirit.

Lift up your heads for your redemption draws nigh, all ye who love his appearing. I anticipate coming to Boston when the tabernacle is finished, unless the New Jerusalem should come down first; if it should, we will meet there, which would be far better.

SARAH C. RUGG.

Groton, January 30, 1843.

Signs in the Heavens.

DEAR BROTHER HIMES.—The Comet which was visible on Tuesday, the last day of February, would have been, under the most ordinary circumstances, an object of the most sublime and devout interest; but at the present time, it appears to me, there are but few who could have looked upon it without feelings of joy or terror. Such a sight is rarely, if ever, witnessed in the day time; but this was visible throughout the day, until some light clouds arose in the west, towards sunset, by which it was obscured. The first information of it, I believe, in this place, was given by the stage driver from Gloucester, whose attention was directed to it by the people of Essex, about six miles from us. I first saw it about 10 A. M., and it was visible every time I looked out during the day, until the clouds, referred to above, rendered it invisible.

Its remarkable brilliancy was a matter of wonder. You recollect that Venus was seen at New-York on the day fixed for the execution of Colt, but it required the greatest effort to find it out by the eye, and it was equally difficult to fix the eye upon it after it was traced out. Venus also appeared at a considerable distance from the sun, but this Comet was apparently only about 15 min. from the sun,

when first seen, and, perhaps, 45 min. when I last saw it; and yet it was so brilliant that it could be easily seen by the naked eye.

The Comets which have appeared for some centuries have been anticipated by our astronomers, and have been seen by glasses some time before they became visible to the naked eye, so that their arrival has been regarded with just about the same feeling as that which is created by the arrival of a steamship, or a train of cars; but I do not know that any one has informed the world that this Comet was to be looked for; nor have I heard that it was seen until the day above named.

Considering all these circumstances, its appearance at the present time made it to me, as I know it was to others, an object of surpassing interest. I could not but think of "the Sign of the Son of Man in heaven,"—for, although the "sign" referred to by the Savior is not particularly described, it has been supposed, by many, that it would be similar to that which guided the "wise men" to the birth place of our Lord, at his first coming.

I am truly thankful that my attention was directed to it, and that I had so good an opportunity of observing it. It waked up within me feelings such as I have never before experienced; feelings it would be difficult to describe; though I do not know that I could ask that I may possess any others, in that day for which we have been looking for some time, and which we soon expect to see. If ever I felt a Savior precious,—unspeakably precious, it was while gazing upon, or thinking of that star as "the Sign of the Son of Man."

As to my own personal prospects I could have shouted aloud, though I could not but feel pained for those around me, many of whom are near and dear to me, and who confessed, too plainly, that they were unprepared for that day. Let us be found watching—watching to know the will of God, and do it; watch our hearts, lest they be overcharged with surfeiting or drunkenness, or cares of this life; watch the signs of the times; when ye see all these things begin to come to pass, lift up your heads and rejoice, for your redemption draweth nigh.—Watch for the actual coming of our blessed Lord Jesus, lest coming suddenly, he find us sleeping.

H. Ipswich, March 4th, 1843.

Rev. Mr. Driver's Lecture.

DEAR BROTHER HIMES:—Rev. Mr. Driver, who supplied the Baptist pulpit last Sabbath, in Chelsea, at the close of the afternoon service gave notice to the congregation that he would preach on *Millerism* in the evening, stating that he had studied the prophecies for fifteen years. The notice undoubtedly excited some interest among the people, as a number of lectures had just been delivered on the Second Advent of our Lord. But more especially from the fact that brother D. had studied the prophecies for fifteen years.

In the evening he announced his text, Col. iii. 4. "When Christ who is our life shall appear then shall ye also appear with him in glory." After stating that it was not in opposition to brother Hervey, whom he esteemed as a gentleman, and as a Christian, and who preached a great deal more truth than many who oppose him, and after making an apology for using the term *Millerism* in the notice of the evening lecture, he proceeded to his subject. He stated that the doctrine of the second coming of Christ was very much neglected by the church, and that it was a prominent theme of apostolic preaching. He showed, from the Scriptures, the certainty, manner, and circumstances of Christ's Second Advent. And then proceeded to answer the inquiry, when will he come?

In answer to the question, brother D. referred to Math. xxiv. 15, When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet—stand in the holy place, whose readeth let him understand.

This abomination, he said, did not mean Antiochus, Mahomet, or Nero, as a recent writer had tried to show, nor did the holy place mean the church, but a new abomination that was yet to stand in Jerusalem, the holy place. When we saw some abomination standing among the Jews, he should then conclude Christ would soon appear. Forty-nine ministers differed on the time when the little

horn arose, thirty-two proved false—John Wesley, and Lorenzo Dow.

He then referred to the *day scheme*, as he called it, and stated that the principle of interpreting a day to mean a year, would at once reach the Bible out of the hands of God.

He then stated that there were four defects in Mr. Miller's theory, and would give a running commentary on the closing part of the eleventh chapter of Daniel, which Mr. Miller applied to Napoleon. He acknowledged Mr. Miller's exposition was quite ingenious—but there were four defects.

1. Napoleon not a king when in Egypt.
2. The holy alliance was not formed till fourteen years after he came out of Egypt.
3. Came to his end and none to help him. Not so.
4. And at that time shall Michael stand up, the great prince, &c.—The standing of Michael, Mr. Miller makes to mean the revivals which have occurred, &c.

And there shall be a time of trouble, &c. when? at that time after Napoleon came to his end. Mr. D. said from that time to the present there had been a time of peace.

Such arguments as Mr. Miller's cannot stand the test of history.

He then stated that many writers on prophecy, had fixed on the time of Christ's second advent. Between 1778 and 1847, fourteen opinions—eleven had already proved false. He had examined thirty-eight writers on the little horn, seven trumpets, seven seals; and stated that there were thirty different opinions. From all these opinions what are we to learn respecting the little horn, seven trumpets, seven seals, &c.

And now you will ask my opinion—I reply, I know nothing about it, Christ may come to-morrow. (The abomination must first be set up in Jerusalem.)

He believed the Millerites were honest and sincere in their views, and supposed they did really want to see the Savior.

He closed by saying that some might scout in their hearts at the idea of Christ's coming to judgment,—and exhorted such to be prepared.

 The above was sent us by a correspondent who was present at the delivery. We give it as we received it, as a sample of the measures in operation to quiet the fears of sinners, and prevent backsliders from returning to their first love.

We wish those who oppose, would offer some thing new, as a reason of the hope that is in them, that Christ will not come. It seems that they can only reiterate each others arguments, and all of every sect and creed use the same arguments.

Letter from Luther Boutell.

MESSRS EDITORS:—I have just returned from a tour of three weeks in Vermont, to proclaim the *Midnight Cry*, in connection with two other brethren, and the Lord has been with us; we had meetings in Grafton and Londonderry, of eight days each. The Lord poured out his spirit, backsliders were brought to life, sinners converted to God, in fact, both towns were shaken by the power of God, and, as strange as it may seem, two ministers of Londonderry, (Congregational and Baptist,) came in and labored heart and hand with us, and when we left, were about ready to go out and proclaim, Behold the Bridegroom cometh, go ye out and meet him. The great obstacle in the way of the progress of this glorious cause, is *Sectarianism*, it will not do to admit anything into her *synagogues* that will disturb her *Priests* or her *interests*. These sects are no less than the children of the old *Mother of harlots*, and the cry of God is, "come out of her, my people, that ye be not partakers of her sins, that ye receive not of her *plagues*." O that people would hear this cry and flee for their *lives*, as Lot did out of Sodom, for here alone is our safety; but bless the Lord, the wise shall understand, and glory to his name, he is in this truth wherever proclaimed faithfully. Thy brother in full belief of the speedy coming of the blessed Savior.

Groton, March 13th, 1843.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MARCH 22, 1843.

Bro. GEO. STORRS is still lecturing at the Marlboro, and is expected to continue his lectures thro' the week.

WHY WILL NOT THE SAVIOR COME IN 1843?

I. It will not be prevented by the plea that "of that day and hour knoweth no man."

1st. It has no where been predicted that man never should know, And

2d. It is expressly declared that the wise shall understand; and we are also commanded to know that it is near even at the doors, when are seen the signs which are to mark the approach of that day. The righteous are not in darkness that that day should overtake them as a thief: and it is to be as it was before the flood, when all who were saved did previously know the time of that event. The event of Christ's coming will therefore be previously foreknown.

II. It cannot be delayed by the intervention of a temporal millennium.

1st. It is no where predicted that such a state will ever be realized in this world, and that it is only sustained by *inferences* and spiritual interpretation. And

2d. It is expressly predicted that the tares and wheat will grow together till the end of the world: that that wicked will be destroyed by Christ's coming; and that same power will make war against the saints and prevail against them until he come. There is, therfore, to be no such state previous to Christ's coming.

III. It cannot be delayed by the return of the Jews.

1st. It is admitted by the strongest advocates of the Jews' return, that Christ's coming will precede it.

2d. It is expressly declared by the apostle, that the promises to the seed of Abraham are good only to the household of faith; to those who are Christ's. There are therefore no promises to the carnal Jew which will delay that event.

IV. It cannot be delayed by any unfulfilled prophecies.

1st. No one has ever yet shown any predictions relating to time, prior to Christ's coming, which are unfulfilled. And

2d. The prophecies preceding that event have been shown to be fulfilled in their appropriate order down to the very resurrection of the dead.

V. It cannot be delayed by any want of the signs which were to precede that event, for those have all been repeatedly shown to be fulfilled, and to mark these days above all others.

VI. It cannot be delayed by any prophetic periods which extend beyond that event.

1st. Our strongest opponents claim, that those periods are all long since past. And

2d. It has been shown by irrefragable evidence, that all the unfulfilled periods terminate this year.

VII. It cannot be delayed by any thing which is to transpire after the fulfillment of those periods; for the 2300 days reach to the cleansing of the sanctuary; and the sanctuary is to be desolated till the consummation. At the end of the seven times Israel is to be restored, including all the household of faith: and Daniel is to stand in his lot at the end of the 1335 days.

VIII. It cannot be delayed by any thing which our opponents have presented against it. For ridicule and assertion have been shown by the history of the world to avail nothing. And

IX. It cannot be delayed for any want of power on the part of God to do all he has predicted.

There is, therefore, no reason why we should not continually look for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.

NEW STYLE OF SCOFFING.—Scoffers having done all that they are able to in the line of words—having exhausted their magazine of hard speeches, epithets, and denunciations, are now driven to another mode of attack, viz. *caricature prints*. They serve an inexorable master, who keeps no idlers in his employ. His servants are "led captive at his will," and are ready without compulsion, to do his bidding; yet as he owes the Second Advent cause a peculiar hatred, he is out upon it with "great wrath, knowing that he has but a short time;" and hence, though his journeymen are free to do their utmost, the old tyrant is even disposed to "ride a *free* horse to death, if by that means the coming of the Lord may be counted a delusion, and the resurrection a humbug. But who would suppose that any one, in his senses, could ever be *driven* to the performance of such an extra-hazardous and heaven-daring work as that of publishing pictorial prints, *caricaturing* one of the most blessed truths that God has revealed to man? *A caricature ridiculing God's veracity!* Yet this has been done. Such a print was shown us by a friend on Saturday last, which we will describe.

A large iron safe labelled, "*Patent Fire Proof Chest*," is represented w/ the door open. Within sits a man having before him a hogshead labelled "*Ice*," and apparently filled with that material. Just above his head appears a shelf, having upon one end a cheese, a knife and tumbler, in the centre a demijohn marked "*Brandy*," and at the other end two boxes labelled, "*Crackers*" and "*Real Havana*." Suspended to the inside of the door is a *large Ham* and a *fan*; the key is also in the lock inside, and a cord attached to a ring at the top of the door passes through another in the top of the safe, and hangs down near the occupant, who thus can close the door at a moment's warning, and lock himself in. He is represented sitting with his right hand raised, the thumb resting against his nose, the fingers extended, and apparently describing a semi-circle. At the bottom of the picture are the two following lines:

"A MILLERITE PREPARING FOR THE 23D OF APRIL.

"Now let it come! I'm ready!"

We do not notice this ridiculous and foolish affair on account of any supposed injury it may do us or the cause we advocate, but out of love and compassion for those who are so thoughtless and unwise as thus to engage in the dirty work of the devil. We wish solemnly to warn and assure persons thus employed, that the fruits of such labor will be most bitter indeed. And we pray them to stay their hands for *their own sakes*—They think the Millerites are deluded. But we know that scoffers at God's truth, will "suddenly be destroyed, and that without remedy." They may think too that we are annoyed, or that our peace is disturbed by these efforts on their part; but be assured, dear friends, so far from true is this, we can declare that such things invariably tend to increase our joy, and to strengthen our faith, for we remember, at such times, that an apostle has said, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv. 14.

FROM UTICA, N. Y.—Brother Dutton writes from Utica on the 6th inst. as follows: We have just returned (brother Patten and myself) from Floyd, in this county, and never have we seen the power of God so manifest in the salvation of sinners. Two hundred were forward repeatedly for prayers, and multitudes were brought to the feet of Jesus. It was altogether a Second Advent revival. They were converted to 1843, and the whole people were astonished at their power, and the confidence with which they spoke. We now start for Clinton, to commence another meeting. All our time is taken up away from home, and probably will be till the Lord comes."

THE REV. WM. R. WEEKS, D. D., of Newark, N. J. has recently published an article in the New York Observer, in which he points at what he terms fifty-eight mistakes in brother Miller's chronology, and says he has many more in reserve for another opportunity. His article appears to be a rich dish for all scoffing journals in the country, as they are devouring it with the utmost greediness.

We very much fear, that unless our Reverend friend shall find himself as happy in detecting *his own errors* as he *fancies* he has been in discovering brother Miller's, that he will perceive very soon that he has made *one* mistake that will prove infinitely fatal to himself and all who follow in his footsteps.

MR. THOMAS WHITTEMORE.—We give in this day's paper, an article from his pen relating to us. He judges us, as being selfish, and dishonest. That we are making a speculation out of the solemn and awful scenes of the judgment at hand. Now whether this be true or not, those best acquainted with all our affairs, can judge. But Mr. Whittemore, as publisher of the Trumpet, and various books in defence of Universalism, judging out of his *own heart*, could come to no other conclusion than he did. We understand that Mr. Ballou stated long since that Mr. W. was interested in promoting Universalism for the money that was to be made out of it. And a property of forty or fifty thousand dollars, from such a source, and from such motives, certainly would bias a man's judgment very considerable, *in such a case*.

"THE MIDNIGHT CRY, AND WATCHMAN'S ALARM."—We have published under the above title, Miller's Lectures on the Second Coming of Christ, thirteen in number, consisting of the following.

Introduction,
Lecture I.—The Second Appearing of Christ,
Lecture II.—The First Resurrection,
Lecture III.—The Two Thousand Three Hundred Days,
Lecture IV.—The Seventy Weeks,
Lecture V.—Pagan Rome Numbered,
Lecture VI.—Daniel's Vision of the Latter Days, or an Exposition of the Eleventh Chapter of Daniel,
Lecture VII.—Daniel's 1260, 1290, and 1335 Days Explained,
Lecture VIII.—The New Song,
Lecture IX.—The Seven Seals, as representing Events to the End of Time,
Lecture X.—The Two Witnesses as having been Slain in the French Revolution,
Lecture XI.—The Woman in the Wilderness,
Lecture XII.—The Parable of the Ten Virgins,
Lecture XIII.—Signs of the Present Times.

Added to these is an article entitled, "Objections Reversed," and a full catalogue of all the publications which are now to be had at the Second Advent Depot, 14 Devonshire St. Boston. For convenience in mailing, as well as reduction in postage, this work is now published in two double sheets, containing

thirty-two pages, of the form and size of the Signs of the Times. Postage under 100 miles, two cents, over 100 miles, 2 1-2 cents. Price, 12 1-2 cents.

BROTHER JAMES MCCHESEY of Brooklyn, N. Y. has, we perceive, issued proposals for publishing twelve numbers, weekly, of his paper, the "Spirit of Washingtonianism." The object of the paper will be seen in the following extract from the prospectus.

"Its object shall be purely TRUTH, on all subjects, without regard to other interests, (even should it have to stand single-handed and alone,) and if possible to awaken true wisdom to action, if it has an existence among us. Its aim will be to expose those degrading principles which too long, hitherto, have governed the human breast, which in part may be discovered in *selfishness, bigotry, pride, and superstition*, (in any departments of society) as being the direct and positive opposites to the principles that must govern the *Universal Kingdom of God's dear Son*; and the only thing that ever ought to have inhabited the heart of men in any place,—namely, "To love the Lord our God with all our heart, might, mind and strength, and *our neighbor as ourself*." "This being both the law and the prophets"—and we may add, the Gospel also. Such is the course we propose to take, through divine mercy, although it may be somewhat original."

The advocacy of sentiments like the above, can be attended by no other than good results. We hope our friends will aid brother McCchesney in diffusing the "Truth."

CEASAR CIRCULATING SECOND ADVENT PUBLICATIONS. When Brs Skinner and Caldwell first arrived in Canada, they left a bundle of books at a certain hotel in Stanstead, while they went to inquire after their friends, supposing their books would be perfectly safe, as they had not passed the custom house nor had they opened their bundle; and as the landlord assured them they would be in no danger of seizure. After they left, they found their friends, and brother Caldwell lectured in the evening. The scoffers of the place having ascertained that the books were upon the Second Advent, informed the custom house officers, who forthwith proceeded to seize them, and immediately sold them at auction; by which means they were scattered in various parts of the country, and caused probably to do more good than they would otherwise. Thus the Lord caused the wrath of man to praise him, and overruled their efforts to destroy the truth, by making them instruments of sounding the Midnight Cry.

In a communication by John Mayer, D. D. published in London, A. D. 1652, he says, page 534, that, according to the computation of time by the Chaldeans, the seventy years of Jer. xxv. that the Jews were to serve the king of Babylon, were apparently fulfilled. He then quotes Syria as saying that "out of the Hebrew traditions Belshazzar, seeing the seventy years spoken of by Jeremy, come, and Babylon still standing, although besieged, and the Jews, by the coming on of another monarch, not delivered, hereupon took occasion to slight that prophecy, and as if all danger were past, to make that great feast to his princes that he did, and so when he was most secure was cut off."

FROM GARDNER, MAINE.—The following is an extract of a letter from brother James White, dated Gardner, Me. March 4th, 1843. "Since I left Palmyra, in January, I have lectured at different places in the following towns: Sidney, Augusta, Gardner, Richmond, &c. I find no opposition but from Universalists and cold-hearted professors. Most of the preachers are silent on the subject of Christ's imme-

diate coming. Some of them tell the people they are willing to wait for time to decide the question. Brethren, I cannot wait. God forbid that I should fold my arms in lazy-lock while sinners are sinking to eternal night. My appointments at present are at Richmond, Borden, Bordinham, Brunswick. The people adopt the rule of the wise man to hear with both ears and then judge. Our meetings are as solemn as the house of mourning. Sinners are coming home to Jesus. Glory to God."

Brethren who write for the Signs of the Times, are earnestly desired to study brevity in their communications, otherwise it will be impossible to publish them. We have a large number of communications now on hand, which have been accumulating for several weeks, some of which from their great length, we are not able to copy into our columns. We shall endeavor to give, however, extracts from most if not all of them, that may in any wise advance the cause of truth.

Some of our subscribers complain of irregularity in getting their papers. We assure all such, that the utmost care is used in mailing the paper regularly every week to each name upon our books. The fault must lie at the door of persons disconnected with our office.

Letter From Calvin French.

DEAR BROTHER HIMES:—When I left Boston on the 1st inst. I was expecting to give a course of lectures at Woonsocket, R. I. On arriving there the 2d, I was informed that brother S. S. Snow had given seven lectures in the day time, but as there could be no place obtained large enough to accommodate near all that would come, it was the best to have no lecture in the evening; under these circumstances I was satisfied it was my duty to seek another field, in which to labor; I called on brother M. W. Burlingame, who informed me that the Free-will Baptist Meeting house in Greenville, had been obtained, and that the people in that region were waiting for a course of lectures, having never heard one.

Brother B. invited me to visit them, and kindly obtained for me a conveyance; by 4 o'clock P. M. I had travelled a circuit of about thirty miles, and found myself within eight miles of Providence, and about four miles from Scituate, which place I left in the morning, where I lectured the week previous. Truly "It is not in man that walketh to direct his steps."

I commenced my labors on Friday the 3d. The number that first attended was small, as the notice was short, but the Spirit's presence was manifest, and the power of truth was felt in the hearts of those present, an increasing interest was manifested, so that early on Wednesday, there were more present than could be accommodated in the lower part of the house; at noon the congregation visited the water's side, and witnessed the baptism of three happy souls on a profession of their faith in Christ. As we believe our Lord will so soon come, how important that all who obtain an evidence they love him, and desire to be found at his appearing, walking in all his commandments blameless, make no delay in any DUTY.

At 2 o'clock the house was filled with attentive hearers; at the close of the lecture, from Rev. xx. 6, more than two hundred came forward for prayers, some, that they might have a correct understanding of the Scriptures, others, that they might obtain the blessing of entire consecration to God, and not a few, that they might obtain the forgiveness of their sins, and peace with God through Jesus Christ our Lord. Among the first mentioned class, was again found our beloved brother Reuben Allen, who was for a number of years the pastor of this people, [vide "Signs of the Times of March 8, page 7,*] among those seeking for salvation were those of years, the middle-aged and the youth.

* For Kenber, read Reuben.

Brother Allen spoke with satisfaction of the light he had obtained since hearing the lectures at Scituate, and that he might not stand in the way of any, he felt it duty publicly to confess that he believed beyond a doubt that the 2300 days would end *this year*, and that the evidence from the Bible was altogether in favor of its being the end of all EARTHLY KINGDOMS, he most tenderly exhorted the congregation to be ready for "that day."

At the close of our meeting on Thursday, he mentioned there had been much said and published, about the fanaticism and fright that accompanied the preaching the advent near; he called on the congregation to witness there was *none* of it there, neither was there any who appeared to be made in the least insane, but the opposite, they were like those who had come to themselves, and were resolved to arise and go to their Father, the silence of the meeting being occasionally broken by those who had obtained a blessing or by the deep sigh of those who ardently wished one.

I closed my labors with this people on Thursday eve. I do not believe that during the week's lectures there was the least noise made with a design to disturb their quietude. A Christian spirit prevailed in *ALL* our meetings; some who had cherished hard and unkind feelings in times past, towards their brethren and fellow-men, confessed they had lost them here, did forgive, and wish to be forgiven.

In watering others my own soul was richly blest, and I do know that I am more willing than ever to do and suffer the will of my heavenly Father, and

"Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at satan's rage.
And face a frowning world."

For I am waiting for, and daily looking for the appearing of my dear Savior.

I have spent this day with my dear family, and should it be the last, I hope with them and all the redeemed to be "caught up together to meet the Lord in the air: and so shall we ever be with the Lord."

On Saturday, 18th, I expect, the Lord willing, to commence a course of lectures at Olneyville, about two miles from Providence, in the Free-will Baptist meeting house. Yours in love.

Needham, March 15, 1843.

THE COMET.—There seems to be no longer any reason to doubt that a real *bona fide* comet, in its wanderings through the vast regions of space, has approached within ken of the inhabitants of this quarter of the earth. The train was distinctly visible last evening at twilight, in the south-west, and was probably seen by thousands of individuals—and its appearance is of a nature to convince every beholder that its character is altogether different from that of the *zodiacal light*. Our astronomers at Harvard, as usual, have been *napping*—but the star-gazers of Yale have been examining this strange celestial visitant, as appears by the following article in the New Haven Palladium:

"The Comet. This remarkable body, which since the first instant, has been seen in the day time in several places so distant from each other as to leave no doubt of its being truly a comet, presented itself to us in admirable style last evening about 7 o'clock, exhibiting in the south-west a long and narrow train, in shape not unlike the representations transmitted to us of the celebrated comet of 1680.

The following observations made at the observatory of Yale College, though not sufficiently precise for scientific purposes, may serve as a general guide to those who may be on the look out this evening. Rising from the horizon about 18° south of the west point, at an angle with it of 29° , it extended for 30° along the southern part of the constellation Cetus, or the Whale, grazing on its southern margin the star *tau Ceti*, and terminating, so far as visible, at the star *tau Eridani*. Its light was rendered less striking by the presence of the moon, then six days old: but should its course bring it fairly into view in the nocturnal sky, it promises to be one of the finest comets ever seen.

Yale College, March 7."

MILLENNIAL GLORY.

Music for the first, second, fifth, sixth, eleventh and twelfth lines in each stanza.

Music for the third and fourth lines in each stanza.

1. Rejoice, rejoice, the promised time is coming, Rejoice, rejoice, the wilderness shall bloom; And Zion's children then shall sing, The deserts all are blossoming,
 Rejoice, rejoice, the promis'd time is coming, Rejoice, rejoice, the wilderness shall bloom The Gospel banner, wide unsurl'd, Shall wave in triumph o'er the world, And ev'ry creature bond or free,
 Shall hail the glorious jubilee. Rejoice, rejoice, the promis'd time is coming, Rejoice, rejoice, the wilderness shall bloom.

2.

Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, Jerusalem shall sing;
 From Zion shall the law go forth,
 And all shall hear, from south to north.
 Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, Jerusalem shall sing;
 And truth shall sit on ev'ry hill,
 And blessings flow in ev'ry rill,
 And praise shall ev'ry heart employ,
 And ev'ry voice shall shout for joy.
 Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, Jerusalem shall sing.

3.

Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, the "PRINCE OF PEACE" shall reign;
 And lambs may with the leopard play,
 For naught shall harm in Zion's way.
 Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, the "PRINCE OF PEACE" shall reign;
 The sword and spear of needless worth,
 Shall prune the tree and plough the earth,
 For peace shall smile from shore to shore,
 And nations shall learn war no more.
 Rejoice, rejoice, the promis'd time is coming,
 Rejoice, rejoice, the "PRINCE OF PEACE" shall reign.

Music for the seventh, eighth, ninth and tenth lines in each stanza.

THE LAST DAY.

What means this change of scene, this dismal gloom?
 And why does nature such a face assume?
 Why is such horror marked in every face?
 Why does each countenance indicate distress?
 Why does the voice of lovely music cease?
 The organ, dance and song, no longer please?
 Why does proud laughter into mourning turn?
 Why mirth and folly now no longer known?
 Why from their orbits are the stars removed?
 And why is Cynthia veiled in crimson blood?
 Why does the Sun forget to lend his light,
 And chain the gloom of "universal night?"
 Why does strong death unloose his mighty chain?
 Why does the grave unlock her gates again?
 Why does the sea roll back her mighty deep?
 Give up the dead, that 'neath her billows sleep?
 Why do the thunders shake the heavenly frame?
 Why do the lightnings wrap the world in flame?
 Why, like a drunkard, reels this trembling ball,
 And in convulsions, back to chaos fall?
 JEHOVAH comes! He bows his throne on high!
 He treads the earth! He mounts the lofty sky!
 The trumpet sounds! by His supreme command,
 The dead must rise, and now in judgment stand!
 O day of vengeance! O most direful scene!
 No band of angels can the sinner screen;
 No arm above can shield him from the rod,
 Nor mountains hide him from his God.
 Must I be there? and must this soul of mine
 "Depart" with sinners or with angels shine?
 No longer sleep, in haste, make no delay,
 Prepare, my soul, for this tremendous day.

E. C.

Ware-House Point, Jan. 18th, 1843.

A HYMN.

In heaven, that blissful place
 Where those that love our God,
 Redeemed by Sovereign grace,
 But wash'd in Jesus' blood;
 There shall we meet, and round the throne
 Sing what Redeeming Love has done.

O what a num'rous throng,
 The Holy city tread!
 People of every tongue,
 Who once in sin were dead,
 Now raised to life, stand round the throne;
 Sing what Redeeming Love has done.

While in this "thorny maze,"
 How often we are oppress'd!
 But soon our souls, through grace,
 In heaven shall be at rest,
 And pure as seraph, round the throne,
 Sing what Redeeming love has done.
 Far, far above this world,
 Where naught can e'er molest,
 The saints with harps of gold
 Shall sing—shall reign—shall rest.
 There shall we meet, and round the throne,
 Sing what Redeeming love has done. E. C.
 Ware-House Point, Jan. 19th, 1843.

Letter from L. B. Coles.

BROTHER HINES,—Having been laid aside from my labors the past week by a severe attack of cold, I spend a few moments of my convalescence to communicate with you, and other friends of the cause we plead.

How fearful to a gainsaying church, and joyful to them that look for the appearing of their Lord, is a passage, hastening to its ultimate fulfillment, in Isa. lxvi. 5. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

Not long since I visited a place to lecture, according to previous arrangement by some advent friends—a house had been procured a week or two previously to my arrival, by vote of the church; but finding a lecturer had come, and having been imbibed toward the doctrine of the advent by their minister, and the export of certain terrible results of an advent meeting in an adjoining town where

several wicked backslidden church members had confessed their deeds of dishonest dealings among men, had turned their run-hogsheads into the highway, and committed sundry other like alarming evils, the prudential committee sagely and resolutely refused to fulfill the pledge the church had given; and were fully sustained by their minister; who assured me that his sole object in desiring me not to lecture to his people, was the *glory of God*. I assured him the most desired proofs of God's approbation had hitherto attended this means for the salvation of souls, and that the same effects would unquestionably be witnessed there if permission were given for lectures; yet he insisted that the *glory of God* required the entire exclusion of the advent doctrine and its advocates. What a fulfillment of prophecy; "Your brethren—that cast you out for my name's sake, said, 'Let the Lord be glorified.' But how changed the scene, when He who is our life "shall appear to our joy and they shall be ashamed." Who can look upon the fearful condition and tremendous responsibilities of opposing ministers and people, without exclaiming, "O that my head were waters, and mine eyes fountains of tears—! How many are saying, "My Lord delayeth his coming"—are smiting their fellow-servants, and are eating and drinking with the drunken! How many, professing better things, are strengthening the hands of the Infidels, Universalists, Swearers, Sabbath-breakers, and all kinds and sorts of haters of God and the day of Judgment.

Sometimes the devil outwits himself; he pushes ministers and people beyond the better judgment of those who make no pretensions to religion. It was so in the case just mentioned. The opposition on the part of the minister and some of his friends was so flagrant and determined, that a sympathy was excited somewhat extensive in behalf of the advent cause among those who were destitute of personal piety.

The cry of partyism—divisions of churches, fills the air around us. The devil transforms himself, and feels a wonderful concern now for the safety of the church; in like manner as he felt for the an-

cient Jewish church, when the gospel was preached by Christ and his Apostles. "These that turned the world upside down, are come hither also." These Jews "do exceedingly trouble our city," were salutations met by the apostles at every turn. The Lord knows all would not harm his people, nor demi-semi-subdivide his broken, scattered heritage. We would simply persuade them to love the appearing of our blessed Lord, and rally their energies to rescue souls from the fires that will soon enwrap the earth. The dividing of the church we leave for the Bridegroom, when he cometh. O what a dividing of churches then! when the five shall be taken, and the five shall be left! I fear that those who raise the loudest cry against divisions now, will be separated with the chaff when He shall come, whose fan is in his hand.

Let us have little concern with the numberless petty falsehoods and sarcasms of ungodly professors and sinners. We cannot come down to them; we have a great work in hand. Why let the work cease to catch a falsehood from a lying tongue! We cannot stop the mouths of the haters of God: as well might we stop the Dragon from spouting mire from the bottomless pit: indeed their foul stuff is from that same fountain. Nay, the current of opposition will go on, with increasing impetuosity, till its Niagara fury has passed down the cataract of the infernal deep, and its proud noise is lost in the wailings of endless woe.

Notwithstanding the fearful events which await this generation, I bless God for an existence in it; especially for the privilege of being numbered with them that give the "midnight cry." And if all enjoy this field of labor as I do, and see the hand of God in it as I think I do, they have great cause for humility, gratitude and increasing zeal. I never before enjoyed so full assurance of personal acceptance with Christ, both as respects my salvation and my call to the ministry. But we need unwonted qualifications to meet the emergencies that surround us. As we draw nearer the hour when the Trump of the Archangel shall sound, the more fierce will be the war waged against us, and the more bold the menaces of a gazing, wondering world. But who would not endure all that a world can do or say for an abundant entrance into that glorious, Everlasting Kingdom which will come, and will not tarry, to reign with our God forever and ever. Yours in Second Advent bonds.

L. B. COLES.

Lowell, Feb. 25th, 1843.

Letter from Brother Solomon Hale.

DEAR BROTHER HIMES:—For five months past I have examined the subject of which your valuable paper treats. I have examined a part of brother Miller's Lectures, and have examined brother Litch's views on the Second Coming of Christ to my satisfaction. I have never felt to oppose the coming of my blessed Savior. While living in the faithful discharge of my duty to God, this year, I believe the Midnight Cry is sounded and sounding through the world. There is not more than three or four, a small number, in this village of 8,000 inhabitants, who are willing to admit of the near approach of Jesus Christ. I feel as though I stood alone almost in this cause. But I find nothing to discourage me in researches for truth, but to the reverse I receive at every step almost, as I search, light on the subject.

I rejoice in the frequent opportunities of laying the subject before many that I have intercourse with. I am often surprised, when bringing the subject before them in all its bearing, which I have opportunity to do, and find professing Christians so ignorant of numberless passages which are brought forward in favor of the subject. I find them often using passages of scripture which relate to the wicked, for example, Math. xxiv, 37, 38, 39, that this is to be the case of the whole world, and thus destruction comes upon the righteous as well as the wicked, and sweep them all away. Another example, 1st. Thessalonians, v. 1—3, leaving the 4 verse, I hardly know what to call such perversion of God's word. O I bless the Lord that my attention was called up to the near approach of our great Deliverer. My mind was called to this subject 14

months ago. I had not heard a Lecture, nor heard this subject talked of, nor read the writings of any person upon it, but I neglected the subject almost entirely for 6 months, although it was pressed home upon my mind. I felt a reluctance to investigate it, and the only reason was, I was not serving God with all my heart, might, mind and strength, and seeking to know and do his will. And after about 6 months, the power of God, by the operations of his Holy Spirit, operated upon my mind in a powerful manner. I continued two days under a great struggle of mind, at the end of which I was constrained to obey the will of my Master in Heaven, and took up my cross. And O that joy and peace that flowed into my soul no tongue could tell, or language express. I could exclaim with the Psalmist, Bless the Lord, O my soul, and all that is within me, bless his great and holy name.

I have wrote many pages upon this subject and sent them to different parts of this State wherever I am acquainted. I have never seen your paper to read it until this last winter, but since I have read, and seen how the brethren in the Second Advent cause show forth and breathe the feelings of my heart, my soul has been richly blessed. O may the Lord open the blind eyes, and the people be willing to have them opened, to the near approach of Christ. I wish brother Miller or French, or some one would lecture here. It is a very wicked place. "Why dwell so much on Christ's Second Coming?" say many of my brethren. I love his appearing, and have nothing against his coming, next year or this year. I am expecting and looking for my blessed Lord every moment, and expect to be one of that happy number admitted to the marriage supper of the Lamb. Yours, &c.

SOLOMON HALE.

Fall River, March 10th, 1843.

From H. B. Skinner.

DEAR BRETHREN BLISS & HIMES:—Since I left the States, four months since, I have been doing what I could for Canada—we have lectured from Montreal, through most of the eastern townships—down the St. Francis, to Melbourn, &c. The way is now open to Quebec. We have now published 1000 copies of our little paper weekly, though we have only about 140 subscribers—the rest, we have spread broad-cast all over the country—the enemies as usual have done their worst—the Sherbrook Gazette, and most of the Montreal papers, have poured upon us with the voracity of a hungry tiger, yet thank God, we live—there are a great many believers in this country, and they are mostly the tried coin. Some miserable stories have been circulated in the state's papers, we perceive, in regard to our friends in Stanstead—we have been acquainted with our brethren there since our first arrival in this country, and we declare it as our honest conviction, that if there are any persons on earth, who are "filled with faith and the Holy Ghost," they are to be found among the Advent brethren on Stanstead plain. It is possible that in some of their meetings they may have been a little too enthusiastic—they do not profess to be perfect any more than others, and if ever they err by running to excess, there are no persons more willing to confess it than they are. The reports alluded to above, we hesitate not to pronounce, as a whole, a vile slander upon as good brethren as ever lived.

We have circulated all the books we have been able to get. I brought some of the synopsis here, but they have long since been scattered. We are pledged to publish our paper seven weeks longer, if the world continues. The expense in publishing is \$22 per week—this allows nothing for services rendered—we ask no compensation—it is enough for us, if we can serve the cause. Our funds at present run low—the friends in this country are poor—very poor—as to money, there is none circulating. Brother, if you can in any way, without interfering with your own interests, help us a little, it would be timely just now. Whatever is now in your hands in favor of Canada mission, we want very much. Will you please send it by mail to Sherbrook, Canada East, and mention it in the

Signs of the Times, as forwarded? Brother Caldwell will furnish you with all the particulars in relation to Canada. We are sorry to have him leave; I feel it my duty to remain here for the present. I need brother C. to go to Quebec with me. But I hope to get brother Hutchinson, the Wesleyan missionary I told you of—he is now at Montreal, he is a very smart man and carries all before him. Finally, the work goes on with power in this region. The whole country has been shaken—especially the Lower Province. Yours truly.

"Owe no man, and render to all their dues."

Having recently seen cause of complaint in some who believe in the speedy coming of Christ, I would suggest a few thoughts in relation to the duty enjoined on every one to "owe no man and to render to all their dues." It is an undeniable fact that there are some even among Second Advent believers, who live in the violation of these moral duties. In so doing, they as much violate and disobey God, as if they broke all the commands of the Decalogue. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." God has never given one command to clash with another. Neither has he in any form sanctioned a neglect, or an unfaithful performance of our pecuniary affairs. But commands us, "Be thou diligent to know the state of thy flocks, and look well to thy herds." Again He says, be "not slothful in business." No one can be truly honest who willfully neglects to pay his debts, and to render to all their dues. Neither can a man be truly honest who does not by industry, temperance, and economy, labor for the support of those dependent upon him, and also that he may have the means to do good to the bodies and souls of all within the reach of his influence. God commands us "to do good to all men." Second Advent believers are as much commanded to occupy till Christ comes as any class of men, and should consequently obey the injunction "to be given to hospitality, and to distribute to the necessity of saints." The Apostle Peter says "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." Again the Savior, while in flesh, and all the Apostles, have set us an example of diligence in the performance of every duty of a worldly as well as religious character. Brethren and friends, let us try to imitate them in all these things, so that our Lord, when he cometh, shall find us so doing.

B. S.

OBITUARY.

DIED.—At St. Armand, L. C., on the 23d of February, Miss Virtue Adams, only daughter of Abel Adams, Esq. She was a young lady eminently distinguished for amiableness of disposition and literary taste. And what perfected all the rest, "she possessed an intelligent and heartfelt piety. She was made a subject of the converting grace of God, a little more than two years since, at a protracted meeting held by myself and my beloved colleague, the Rev. M. McDonald, in the Wesleyan Chapel, near her father's residence. Soon after she received Christian baptism and joined the Wesleyan Methodist church, of which she continued an ornament, till she passed through death's triumphant home. She bore her last sickness, which continued six weeks, with exemplary patience, and Christian magnanimity. And in the 21st year of her age, leaving the scenes of earth, she sweetly "fell asleep in Jesus," in sure and certain hope of the resurrection to eternal life at the termination of "the thousand and three hundred and five and thirty days," when Daniel and all the blood-washed throng shall stand in their lot in the land of Israel. It is hoped that this mysterious dispensation of Providence will have a salutary effect on her very numerous acquaintances, both in Canada and the United States." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." R. H.

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THE SIGNS OF THE TIMES.

BOSTON, MARCH 29, 1843.

"In the last Days."

ISAIAH 2D CHAPTER.

2—5 verses.—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares; and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

MICAH 4TH CHAPTER.

1—4 verses.—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Through the agency of her spiritualizing teachers, and mysticizing expositors, the church has been led into the belief that she was to enjoy a thousand years' triumphant, spiritual reign with Christ on earth, during which period satan would be bound, and righteousness and peace alone prevail, and be universally diffused throughout the world. This doctrine has obtained for about one hundred years; travelling back to the commencement of the 18th century, we find no such views inculcated or cherished by the church of Christ. With this simple fact standing directly before us on the page of history, and immediately by its side also the undeniable fact that the great body of the church at the present day do inculcate and cherish such views, we are led to inquire for the cause of this difference of faith between primitive and modern Christians. We cannot avoid the conviction that this departure from the primitive faith, or rather this departure from the plain and obvious teachings of the Bible, has been effected from a too ready reliance by the church upon the opinions and interpretations of prelates and priests, instead of the safe, and heaven-ordained course, of studying and searching the

scriptures, coupled with earnest prayer, mingled with faith, for the enlightening aid of the Holy Ghost, as the all-important, and only mode by which to obtain a just perception of God's truth. The prophetic writings cannot be understood by a mere cursory perusal. They must be studied—considered—prayed over—with the heart's door wide open for the ingress of the truth, and a soul honestly and ardently seeking to know *nothing but the truth*. A soul in that position never was, and never will be deceived. Now, then, with such a heart, and such a soul, let us look for a few moments at the signification of the two chapters above.

The language employed in these chapters has been supposed to justify the conclusion, or rather to teach the doctrine of a temporal millennium "in the last days." We cannot see that it teaches any such thing. But that it gives a clear and striking picture of the day in which we live—the last days—we see quite plainly. What saith the prophet? "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." What shall we understand by this prediction? That true holiness, righteousness, and peace, should abound, and become popular in the last days? So popular indeed, that all nations should unite together in lifting the church on high, and establishing it, and rendering it *respectable*, and giving it national exaltation? By no means. Why? Because it is directly contrary to the positive declarations, and the whole tenor of the inspired volume; which declares that the true church of Christ will continue to be hated, despised, persecuted, and trodden down by worldly governments to the end of time. "All who will live godly in Christ Jesus, shall suffer persecution," is the unchanging and positive testimony of the Scriptures. Then it cannot be the true church of Christ which is to be exalted above the hills, and to which all nations are to flow in the last days. But, says Isaiah in the 3d verse, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The prophet here informs us of what many people shall SAY in the last days. Giving us to understand that nominal Christianity would become so popular that the nations would sanction, foster, and observe a form of godliness, but deny the power thereof. That this is the true meaning of the prophet, we shall learn from looking at what God would do when many people should say such things, which we find in the same chapters. See if it is not the very time when the terrible judgments of God were to fall upon the earth. See Isaiah's 4th, and Micah's 3d verse, and mark how exactly the professed church of the present day answer the description of the many people who were to say such things. "And he shall judge among the nations.

and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Remember, this is what many people should say in the last days. Do we hear any people saying such things now? Let the advocates of a temporal millennium of a thousand years, prior to the creation of a new heaven and a new earth, answer. Is not this the very thing they are saying? Does the Bible anywhere teach us, that the church will ever enjoy a period of rest this side of her glorified, immortal state? No. But it does abundantly teach—the chapters we are considering teach, that many people, in the last days, shall say that such a period awaits the church. We now have a literal fulfillment of the prediction. The Second Advent of our Lord this year, is opposed by "many people," who say that "the mountain of the Lord's house" is now so highly exalted, and the knowledge of the Lord is so rapidly extending through the world that the day is not far distant when He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The nominal church is now truly established in the top of the mountains,—it is exalted above the hills—it is highly popular among the nations—many people are flowing unto it. But the true church is trodden down, despised, persecuted, maligned, as it always has been, and ever will be till the Ancient of days shall come and the judgment sits, and the books are opened.

We find on a further examination of these two chapters, that at the very time when many people shall say we are to have a temporal millennium, and predict peace and safety, God says, "In that day, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever." Micah iv. 6. 7. It is at the very time, too, when many people are saying "come ye, let us walk in the light of the Lord," as recorded in the 5th verse of this 2d chapter of Isaiah, that the following language is uttered against them and their hypocritical forms of worship; and which occupies the remainder of the chapter.

"Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself; therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the

Lord, and for the glory of his majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, **WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH.** In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats: To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, **WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH.** Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

From the whole tenor of the above chapter, we understand that *in the last days*, religion should become popular, receive national exaltation, and many people should flow unto the church because of its worldly respectability; and yet they would be devoid of vital godliness, having the *form* but denying the power; and when such a state of things should arrive, the great day of the Lord should overtake the hypocrites with utter destruction, and gathering his chosen into his glorified kingdom, the Lord should "reign over them in mount Zion, from henceforth even forever."

From the Philadelphia Alarm.

Hints.

"The great God hath made known unto us "what shall come to pass hereafter." Dan. ii. 45.

In the Book of Daniel and the Revelation, we have set forth, by prophetic emblems, in a chain of events, all the powers which should exist in those portions of the eastern world, where the events of sacred history transpired, down to the time when the *God of Heaven will annihilate all the secular governments of this world, and set up a kingdom for himself that will fill the whole earth and stand forever.* All these powers will be destroyed by "that fire unto which the heavens and earth, which are now, are reserved against the day of judgment and perdition of ungodly men."—2 Peter, iii. chapter.

Now all these powers have appeared upon the stage of the world, and acted their part, and hence the next scene must be the appearance of the "Son of Man in the clouds of Heaven: when the Ancient of Days, with his throne like fiery flame, and his wheels of burning fire, will destroy the body of the beast, and give it to the burning flame; and dominion, and glory, and kingdom will be given to the Son of Man, even Christ, over all people, nations and languages; and the Saints, with Christ, will take the kingdom and possess the kingdom for ever, even for ever and ever."

All the powers prophesied of in the Bible, to have dominion before Him, whose right it is should come and take it, are as follows:

See Dan. ii. chapter. Four great kingdoms are set forth by the four portions of Nebuchadnezzar's Image. Of that Image, the head represents Babylon; the breast and arms the Medo-Persian Empire; the belly and thighs the Grecian; the legs the Romans; the feet and toes include the divisions of the Roman Empire since about 490 years after

Christ; then comes the everlasting Kingdom of God. Now, all these powers have had their day, and hence the Kingdom of God is at hand.

The vii. chapter of Daniel has the same four kingdoms under the figures of four beasts; also the same divisions of the fourth, represented by the ten horns on the head of the fourth beast, and then the plucking up of three of these horns, and the rise of another horn, which is the Roman Catholic power, which has now existed thirteen centuries and accomplished all the work assigned to it, except that it is to make war with the saints and prevail, until the *dreadful coming of the Ancient of Days with his throne of fire; the setting of the Judgment, and the opening of the books, when the Son of Man will come in the clouds of Heaven and take his kingdom.* It is all fulfilled but these last momentous events.

In the viii. chapter of Daniel three of these powers are again prophesied of, namely, the Medo-Persian, Grecian and Roman; but evidently the prophecy does not commence with the beginning of the Medo-Persian Empire, for the Ram which represented it had two horns denoting the lines of kings, and the higher, (the Persian line,) was seen when the Ram was first seen.

A question was asked respecting these powers, which in effect amounted to this: What length of time is allotted to the duration of these powers? The answer was 2,300 days. These days, in correspondence with Gen. xxix. 27; Numb. xiv. 34; and Ezek. iv. 5, 6, mean years, and at the end of them we are assured the *sanctuary will be cleansed, and the last end of indignation come.*

In the ix. chapter we learn from Gabriel when these days commenced. Seventy weeks, 490 days, cut off from them were to commence at the date of a certain commandment, and to be completed at the crucifixion of Christ. History shows us that that date was 457 years B. C. Take this number from 2,300 and we have for the time of the above events, 1843.

In the xii. chapter, Daniel's Resurrection is foretold to take place in 1,335 days from the taking away of the *Daily*, which history proves was taken away A. D. 508. Add these together, and we have for the year of Daniel's Resurrection, 1843.

In Lev. xxvi. chapter we learn that for the disobedience and rebellion of the Jewish nation, they are threatened with punishment by scattering, and infliction of other judgments, which should continue *seven times*. From the time they were scattered, as a nation, in the days of Manasseb, 677 years B. C. to A. D. 1843, make *Seven Times*, or 2,520 years, and of course end in 1843.

In chronological reckoning, Bishop Usher is taken as a guide, who though he may be right in all other instances, certainly has made one great mistake. The term of time he allows for the Judges is 295 years, when he evidently should have allowed 448, see Acts xiii. 20. Following him we have 4004 B. C., and 1842 since, add these and to them 153, the deficiency in the term of Judges, and one more will complete 6,000, which are filled up in 1843.

Upon the foregoing synopsis, did the writer's limits allow, he would like to enlarge; but as it is, he can only add, that beside the great powers spoken of not another was to appear on the stage except the Turks, predicted in the ix. chapter of Rev., and these also have had their day and done their work.

The next actor on the stage will be Christ in person. **READER DO YOU WANT TO SEE HIM?**

As we have seen, the prophetic periods terminate this year, 1843, and then comes the **CLOSING UP OF THIS IMMENSE DRAMA.**

For these hints, fail though they may to convince, yet if they should be a means of stirring up some one to a spirit of inquiry that will not rest till the subject is **PRAYERFULLY** examined, the publisher will be fully and amply compensated for his expense and trouble.

That all who read these pages and have not known God, whom to know is life eternal, may know him; all that have known Him may experience the blessing of entire sanctification, and together be prepared to meet the Lord at His coming, is the fervent prayer of, B. M.

Letter from P. Jaques.

DEAR BRETHREN—I have long intended communicating for the Signs of the Times, some account of the past progress, and present state of the Second Advent cause, in this vicinity; perhaps you will find room for the following.

A very few in this place had been leaning, for two or three years, in favor of the doctrine of Christ's speedy coming, when in Sept. we were favored with a course of lectures on that subject, by Bro. T. M. Preble; at the close of which a large number acknowledged themselves convinced that time must soon end; i. e. in a few months; and many of them openly declared their belief in 1843, as the revealed period of its termination. A large portion of these were not residents in our village, but enough of our neighbors were among them, to secure, with God's blessing, a continued interest in the subject, in this community.

Previous to the coming of Bro. P. I had given the subject but little attention, and that little without special prayer; but finding the public mind awake to its importance, and feeling that my position as a minister of Christ demanded an expose of my views, and that at the same time, these views were in a crude and unsettled state, (although in the main at variance with Mr. Miller's scheme,) I resolved to devote a week at least, to its prayerful consideration, in order that I might ascertain for myself "what is truth," and be prepared to present the subject understandingly to my hearers. My family being at the time from home, and having no domestic cares to engage my time or attention, I procured Stuart, Folsom, Whedon, and others, on one side, and Spaulding, Miller, Litch, &c., on the other, and, on Monday morning, after earnest prayer for divine illumination, sat down to my work.

I continued the examination through the week, never approaching my books until I had earnestly sought the direction of the Spirit, and soon became astonished at the large amount of tradition, and little scripture, upon which my "millennium," "Jews' restoration," &c., were constructed. These were points which I had never deemed of great practical importance, and had therefore never closely looked at the arguments in their favor, but had taken the "belief of the church," concerning them, as correct, without testing it. Although compelled to differ from Mr. Miller, and others, upon some points of minor importance, yet upon these three I became in the course of the week satisfied; viz. That no restoration of the Jews, and no millennium, can be reasonably expected prior to the advent; and that, from the signs of the times, which have been, and are being exhibited, according to Bible prediction, the advent *must take place speedily*.

On the following Sabbath I spread these views before the congregation (Methodist) to which I minister, and found a ready response in many a heart. I have since examined various expositions of the prophetic periods of Daniel's vision; and although not satisfied beyond a doubt, that they terminate with time, yet I have seen no explanation at variance with this, which does not evidently contradict the context, and thus render itself a nullity. I therefore cheerfully admit, that the probabilities all centre in 1843, as the *year of the advent*; and that the signs of the times prove, beyond successful controversy, the *speedy coming of the Lord Jesus.* The "periods" of Daniel *may be* incorrectly explained and applied, but if so, we have, without them, proof sufficient of the *near approach* of that great day. Thus I believe, and thus I preach.

As in other places, so here, is diversity of views in regard to the doctrine. In the Methodist society is *no open opposition*, an I suppose but very few individuals who do not admit the *probable correctness* of the theory. We have a weekly Second Advent conference, well attended and interesting. The Baptist church, I am told, is about equally divided in regard to it; while but a few of our Congregational brethren embrace it. Several, however, of the most devoted members of the last named church, are consistent advocates of the doctrine.

One fruit of Bro. P.'s labors was a revival of religion, which spread into different parts of the town, resulting in the conversion of probably more than

200 souls. About sixty have since united with the Methodist society in this village; more than that number with the same denomination in the north part of the town; the Baptists have received a large accession; several have become members of the Congregational church; and the Freewill and Christian Baptists have also, as I suppose, (for I have no definite information respecting them,) had additions. Extensive, however, as the work has been, it was checked, as I doubt not, especially in this village, by opposition to the doctrine of Christ's coming, and by the development of party feeling in the churches; a heavy charge, but sustained by facts, and by and by to be met at the tribunal of heaven.

The especial excitement attending a series of lectures upon the advent, has of course subsided; but there has been a sober setting into the doctrine; and taking the town as a whole, I am satisfied, that there has been, since last Sept. a gradual, but *continual* advance, in the number and confidence of those who believe and advocate this heaven-inspired, Bible-taught theory. I will hereafter, if God permit, communicate for the "Signs," some thoughts relative to the moral influence of the Second Advent discussion, as developed in its effects, (aside from the conversion of souls,) in this region.

Yours, in faith, hope, and charity.

P. JAQUES.

West Prospect, Me., March 17, 1843.

Letter from Bro. S. Hawley.

DEAR BRO. HINES—I find here a large field uncultivated, and it has seemed as though God had called me to this work. There is a great desire to hear, an *eagerness* not to be expressed. And this truth seems to be the only kind adapted to move this region, having been burnt over as it was several years ago by the fire of truth enkindled by Finney and others. It is a hard field, presenting a greater number of case-hardened and sceptical sinners than almost any other in the world. Ordinary preaching, or the presentation of common truths, does no good, or very little, to say the most. But this truth, embodying as it does the higher elements of moral power, arrests and fixes the attention, convinces the understanding, undermines the various forms of scepticism, effectually breaks up a deadly and fatal apathy, and takes hold of the deep springs of the heart. All this it has done again and again.

Being placed, by the providence of God, in such a field, and having pressing calls from all quarters, what else could I do than to make up my mind to tarry here for a few weeks? I have been at Cazenovia, and had a season of much interest. Bro. Myrick, and Francis Hawley, the minister of the Congregational church, and Eld. Nickerson, are very favorable, if not fully convinced. The meetings were thronged—the attention was fixed—the understanding was convinced—the heart moved. The Lord is doing a great work there. There is a great cry for books, books. They are much and urgently needed in this region. What shall we do to supply the want?

I came to this place about 12 days since. Closed the course last evening. The interest is *immense*. Never have I seen more in any place of its size. The opposition is *dead*—prejudice is gone—the tongue of slander is palsied—the community, to its depth and extremities, is agitated—houses too small by one half for the hearers—*inquiry-room* more than full—convictions increasing—converts multiplying. God is truly in the place. The people cling, cling, cling—they are determined I shall not leave them.

But I must next go to Utica, the Lord willing. What shall I do about New York? It does appear to me that they have had *so much* light there, that there is *no need* of my going. But at the same time, I am willing to go, if the Lord's will be so. I shall return to Boston soon, if favored. They are writing me from several places to return. They want me to give a course of lectures in New Bedford.

A very fatal form of fever is prevailing in this section, which, in most cases, terminates in an *abscess*. If it does so terminate, it is fatal. My wife has been exposed to it, and is threatened with it.

I entertain fear that an *abscess* is gathering under one of her arms. I did not feel, under the circumstances, that it would be right for me to leave her and go to New York.

I am about worn down—"used up," as the vulgar say. I have been lecturing and preaching night and day, but I am wonderfully sustained. The Lord is with me. The prospect is bright, glorious. He, whom we expect, will soon come and take us to himself. How bright the vision of MILLENIAL DAY!! Its glories already appear.

S. HAWLEY, JR.

Smyrna, N. Y., March 13, 1843.

Letter from Bro. F. G. Brown.

MY DEAR BRO. HERVEY—In reviewing my first letter, I find many important points in my experience of January omitted, which I should have been particular to have inserted, had I supposed myself writing for any other than your own eye. I should have gone back as far as to last August, when I was first interested with the perusal of "Stuart's Hints," when I began to look about and to see and to realize the apathy of the church in regard to evangelising the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the *neglected* cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of most other churches as to all that gives dignity, beauty, and life, to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my flock. I began to review my past life, and especially the few past years of my ministry. This review awoke within me humility and pain. I knew that I could not be condemned on the score of severe intellectual labor, preparatory to the weekly performances of the pulpit—for here, it had always been my rule not to fail, though I might as a pastor—but I could detect some unhallowed motives which had too long prompted my ministerial labors;—a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God,—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress all youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God as did Enoch. I can now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungers after the living God have been steadily increasing; and I can see the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I have said that I never prayed for what I then experienced; this is true: but I did pray for more spirituality, engagedness, &c. God in mercy granted me a greater blessing than I had requested: but not perhaps a greater blessing than those dear, praying, and holy children of his, of whom I was the unworthy pastor, had long sought for me. I bless God that I ever saw Portsmouth. I should have given to the public an account of my experience at that time, could I have found language

that would have justly expressed it: but I wanted an angel's power, correctly to set forth what great things God had done for my soul.

Immediately on having my eyes and my heart so widely opened, I felt as though there was some additional truth, as yet undiscovered; and like a little child just beginning to stand and to go alone, I wanted some kind hand to uphold and to lead. I was willing to set at the feet of any disciple of Christ, however obscure or despised, could I but receive more knowledge. Although a revival of religion at once begun and followed, God's wonderful dealings unto me, still I felt no particular solicitude for any one but myself. God seemed to whisper from his throne, and bid me retire to my closet, and to give myself to prayer, and to the further investigation of his word. This I did for the space of four or five weeks. I searched the Bible with reference to what I had experienced, and found the experience of primitive Christians to be like my own; and although I trembled when I said it, yet I thought it due to God to declare that He had baptized me with the Holy Ghost. I studied the Bible doctrine of holiness, and read Fletcher, Bramwell, Wesley, &c., until I was satisfied, that speculate as we might, and dispute about terms as we would, the Christian standard of sanctification was aspired for and reached but by few; and that it was our privilege to arrive, at least to a state of *conscious* purity. And yet my mind was not relieved: there was some truth concealed from my view, and my soul must have it. I could almost see the finger of God pointing it out, and Jesus bidding me embrace it. That it was the doctrine of the Advent near, I hardly dared believe, until after my examination of the subject, and my soul had received it; then Jesus seemed to smile benignantly, and the Spirit which had so long been striving with me in relation to something, was satisfied, and left my soul in a state of yet greater peace and joy than I ever knew before. It seems as though I had seen and viewed everything in the light of death, judgment, and eternity; and as though God had given me a discerning eye, so as to discriminate between truth and error, good and evil.

Now I am aware that many will be disposed to censure me for the confident tone of my second letter; but I cannot help it; it is the confidence of my soul. I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's Advent, it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come. In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall always teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have I believe been taught of God. I have not read Mr. Miller's lectures, neither know what they are; nor do I suppose that I should subscribe to much more than to the grand outlines of the view concerning Christ's second coming, as it is generally held. As to any mortification or chagrin which it might be supposed that I should feel should time prove my error, I have only to say that if a vestige of pride is yet lurking in my heart, I desire its total destruction.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In re-

futation of this charge I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism; and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life. I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature, what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded ten weeks since, and sixteen years ago when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered, when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out—I am like a vessel at sea with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manœuvre? I must hazard the issue, in connection with those whom I am gratified to find have had an experience just like my own on this subject; they are good men, whatever I may be. In months and years gone by, the preaching of "Christ at the door," has resulted in the conversion of souls who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnecced with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final Judgment be a proscribed theme on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter. One good at least has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved in

all their native freshness and power unto the coming of our Lord. Yours, as ever,

F. G. BROWN.

Boston, March 21, 1843.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MARCH 29, 1843.

THE COMET. Nothing has appeared, of late, that has so completely set at nought the wisdom of this world, as the comet, whose mighty trail has a short time past been extended so many degrees—so many millions of miles, like the sceptre of the Lord, over the nocturnal sky. Its sudden appearance at noon-day, so entirely unexpected, found the whole corps of the literati astronomical napping.

Although there is little or no desire to know of the coming of the King of Glory, or indications by which the time of that event can be calculated, yet it is not so on the approach of a comet. Such visitors are regarded with so much more interest, that upon conjectures the most vague and uncertain, the times of their returns are eagerly sought for; and when it is supposed that there is a possibility that one of these erratic messengers may be wending its way from the distant regions of space again to visit the luminary of day, every astronomer, far and near, feels bound to closely watch the heavens, that the very moment of its visibility may be marked, and that it steal not a march upon them. Even when no such visitor is expected, it is seldom that their unexpected approach is not observed when they are far beyond the reach of the naked vision, in some distant part of the solar system. But in the present case no one dreamed that this wanderer of the sky was near, until it looked down upon us in the broad clear light of the noon day sun, startling the "star-gazers" and "monthly prognosticators," as though the all-seeing eye of Deity has been suddenly disclosed, searching their inmost souls. It next extended its fiery tail far over the sky, as though the sword of justice had been suddenly unsheathed, and caused many to scoff and tremble. And while the community were evidently excited with varied forebodings, those who are looking for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ, have looked on unmoved, with nought to arouse their fears.

The controversy then began respecting the nature of this mysterious stranger, and the learned are hardly yet convinced whether it be a comet or the zodiacal light; and to scatter their own fears, they predicted beforehand that the Millerites would no doubt be frightened; showing how little is known of that perfect love that casteth out fear. Having established that it is a comet, the present great question is as to its probable course. Of this the Advent believers care but little,—they believe the Lord is coming, and that right speedily; and whether he send this as the messenger of his fury, is immaterial, knowing that whether so or not, he will be revealed in flaming fire, taking vengeance on them that know not God; and that a fiery stream will issue and come forth before him.

We have been led to the above remarks from the lecture of Prof. Peirce of the Cambridge University, on the comet, of Wednesday night last. Notice had been given that he would lecture on the comet at the Odeon, which drew a crowded house, anxious to learn its present position and the direction of its course, and to have their fears relieved by being assured that

no danger could be apprehended from it. The lecturer went into the *supposed* nature of comets, and the *conjectured* cause of their tails, what any one can find in the writings of Euler, Herschel, Ferguson, Vose, and other writings on astronomy; all of which must have been very satisfactory to the 800 spectators, who with ourselves had probably paid the lecturer two hundred dollars, at the rate of 25 cts each, as he assured us,—what all knew before—that what is known respecting them is based on mere *speculation* and *conjecture*. He then approached the only question in which the audience were interested, viz. the present comet, its position and course. To illustrate this the lecturer presented a large diagram with the solar system and the position of the comet, with its course, as ascertained from three observations, by Prof. Pond, on the nights of March 13th, 15th and 19th, with a calculation on those observations by Prof. Pierce, which, if the observations were correct, by a simple rule in trigonometry, would entirely settle the question as to its course. The lecturer then went on to say that the telescope was a miserable affair, only some fifteen inches in length, upon which but little dependence could be made in cases of this nature, whereas in Philadelphia they have one 9 feet in length, and a splendid one at Yale. Then the place from which the observations were made was a wooden tower, subject to the vibrations of the wind; and the telescope itself, instead of being fixed, was moveable. Furthermore, the calculations from the observations might be wrong, as he had had no time to review to see if they were right; so that, on the whole, no dependence at all could be placed in the correctness either of the calculation or observations. And he was the more strengthened in that opinion from a paper he had just received from Philadelphia, containing the result of Prof. Walker's observations on the same evenings with the nine feet instrument, which did not correspond at all with his own calculations. He was also satisfied that Prof. Walker could not be correct, as there were some impossibilities in the report in the paper, if he understood it, and which might be a misprint; finally, he was satisfied that he had misunderstood it, and that it was also a misprint. The only conclusion, therefore, was, that no assurance could now be given of its course, but that it was going from the sun, and probably from the earth, but that at any rate no danger could be apprehended from it to this earth, until the time arrives when God himself shall bring all the affairs of time to an end. Truly, thought we, God has taken the wise in their own craftiness.

Editorial Correspondence.

LETTER FROM BROTHER HIMES.

DEAR BROTHER BLISS:—I did not arrive at this place until 7 o'clock this morning. We were detained all night on the road, by the heavy snow drifts. The brethren here have secured the circus, and are now preparing for brother Miller, to commence his lectures, on Sabbath next. The place is quite convenient, as well as commodious. We shall no doubt have it thronged to hear the word of the Lord, as it used to be, to witness the vanity, and hear the nonsense of the circus.

I leave in the morning, for Low Hampton, and expect to return with brother Miller, on Saturday evening. I shall remain to assist brother Miller about one week, when he is expected to accompany me to Boston, to lecture in the *Marlboro' Chapel*.

The revival continues in this city, in most of the churches. More than 2000 have professed hope within the last year. Many of them refer to our tent meeting in Arbor Hill, and the house of prayer as the means of their awakening and salvation. I trust our expected efforts, at the circus, will speed the work of salvation in this whole region, till our Lord appears. Yours.

J. V. HIMES.

Albany, March 16th 1843.

LECTURES IN ALBANY.

BROTHER BLISS:—We commenced our meetings in the Circus in this city Sabbath morning last. Our friends have secured it for a time, at the rate of \$100 per week. Brother Miller has not yet arrived. He is blocked up in Ballstown, by the snow. He will be here as soon as the roads are cleared, which

we hope may be to day. There is great anxiety to hear him among all classes in the city. The people are much disappointed; but still they flock out to hear the truth. Our meetings are full, and deeply interesting. *Brother Bernard* preached in the *Circus* on Sabbath evening. His lecture was excellent. He is on his way west.

The alarm has been given in this city and vicinity with great effect. It is said, by those who are opposed to us in sentiment, that the very extensive revival still in progress here chiefly originated through the Advent doctrine, and frequent reference is made, by the converts to the Tent Meeting last year on Arbor Hill, and to the "house of prayer", as the means of their awakening.

The scoffers, also, are deeply affected. The devil has come down in great wrath because he *knows his time is short*. The most ridiculous and blasphemous *caricatures* are now got up in this place, as well as in other cities, and circulated by the children of the devil to keep their courage up. This shows that the truth is giving them a deal of trouble! May God have mercy upon them.

NEW MOVEMENT.

I see that my old friend, *Origin Bachelder*, has issued the first number of a sheet entitled: "The *Latter day WITNESS*." "Devoted especially to the refutation of *Millerism*." That is: he is to witness that we do not live in the last days! He has concealed himself, and left the public to find out, if they can, who the editor of this "latter day witness," is.

Before I left Boston, brother B. was a constant visitor at my office—and with all was very inquisitive, about most of the things contained in his first number. We frankly gave him all the knowledge in our possession; though we did not then know his object. This was concealed. However, we shall still be pleased to give him any information he desires, for the furtherance of the cause of truth. We have nothing to conceal. All is open. And when he has published all "Mr. Miller's mistakes," and all the weak points in the theory, he will find the *main pillars*, still standing, bidding defiance to all his sophistry, and to all his modes of attack.

As he is out of business, and was unable to do any thing in New York against the cause, it is to be feared he has come to Boston, to make an effort, in the hope that in common with others, who are making a speculation out of the "Miller excitement," he might share in the spoil. We do not accuse him of this, but hope he will come out frankly with his name at the head of his sheet, and make such generous sacrifices in money, labor, and self-denial in the work before him, as to prove his *disinterestedness* and *sincerity*. The paper no doubt will do much good. But we advise all our friends to let him have his sheet *entirely to himself*. He is a good writer, and will have much to say; give him the whole road, while we go on without interruption to do our duty.

Yours in the blessed Hope. J. V. HIMES.

Albany, March 21st. 1843.

LETTER FROM BROTHER LITCH.

DEAR BRETHREN HIMES AND BLISS.—My last, from Washington, informed you, that we were bound "Westward, ho." We left Washington, March 6th, and arrived in this city in 39 hours, on Tuesday evening. Both of us being entire strangers in the place, we made inquiry the next morning for Second Advent people; but were told there were none in the city. We next made inquiry for a place in which to lecture, and were directed to the *Temperance hall*, as the only place likely to be obtained. We called

on the president of the *Washingtonian Society*, to make inquiry, and found it previously engaged. But while making this inquiry, we fell in with a gentleman who wished to hear some lectures on the subject, and immediately started with us to obtain a place. The first attempt was, for a church, but failing in that, we next went to the Mayor and requested the use of the old *Court House*, which he very readily granted; and our appointment was given out for half past three that P. M. The hour came, and a good audience was in attendance which listened with great interest to a lecture on the Restitution of all things which God hath spoken, by the mouth of all his holy prophets, since the world began. An appointment was announced for the next morning at 10 and 3 in the P. M., in the same place. These appointments were still more numerously attended by all classes of people. Lectures on the restoration of the kingdom to Israel, and the times and seasons. From that, we were invited to occupy the *Wesleyan Methodist* chapel, for the evening; and the *Episcopal* *Methodist* church was kindly proffered us for Friday, three lectures. Saturday and Sabbath, we were invited to occupy the *Wesleyan Methodist* house, in *Allegany city*. But the concourse was so great on Sabbath, P. M., that we were obliged to resort to the *Market house*. Sabbath afternoon, we received invitations from the two *Baptist* churches in this city, to occupy their pulpits through the week; and also from the *disciples*. The colored people likewise sent in their request for lectures. I have also received a very kind invitation from a large *Methodist* E. church in *Allegany city*, to lecture there; and from several other villages. Thus you will perceive, a great and effectual door is open, in the west, for the midnight cry to spread. But where are the laborers? Where are those brethren in the east, who believe in the doctrine, and yet set down over their little parishes from year's end to year's end? I wish they could see for a few moments the deep anxiety of the people in this western world, to hear and know this thrilling truth. The people would purchase books, but they have not the means. We would give them, but have not the means. So here we are—time short—eternity just here—and neither men nor means to do anything toward supplying the demand for light. In this emergency, brother Hale thinks we had best go back to *Philadelphia* and get up a paper, size of the double *Midnight Cry*, condensing and embodying the whole subject, illustrated with diagrams; and flood the whole country with "THE TRUMPET OF ALARM." We should start it here, but cannot find type or press to do it. This city is a key to the whole country; and is the most important point to be occupied, except *New York*, in the whole country. We must make a stand here, and that immediately. We know our brethren in the east have taken hold with liberal hands, but their money is the *Lerd's*, and he will soon demand an account of their stewardship, and woe be to them, if their money is laid up in a napkin when he comes. If they have the means of sending the sheet we design to get up through the land, let it be forth coming. We can scatter all they will give where it will produce an hundred fold. There is no other way of reaching the south. Lecturers from the north cannot go there.

The little horn that has eyes, lives in these parts, and feels exceeding sore to be rudely attacked:—but we find the secret revealed in the pope's *Encyclical letter* to be the fact; he is compelled to see the crafty enemies of the truth ranging far and near with impunity. The *Catholics* have three large churches in this city, and as you may suppose, exert an immense influence on the community. But his doom is written in God's book; were it not thus, I should fear. You may judge something of the importance of this location, from the fact that it is at the head of the *Ohio river*, thus opening a door by steam navigation to about 20,000 miles of navigable waters decorated with rising cities on either shore:—connected also with the east, by the great canal to *Harrisburg*, and from thence by rail road, to *Philadelphia* and all over the *Atlantic States*. We are in the midst of a dense population of 60 or 70,000 working people

within about half an hours walk. Yours in the blessed hope.

J. LITCH.

Pittsburg, Pa. March 14. 1843.

SCOFFING.—We are informed by our beloved brother Peter, that in the *LAST DAYS scoffers shall arise*. Never before was known such awful and wicked scoffing at the word of God, as is manifested in these last days. When one distinguished opposer of the coming of Christ in 1843 suggested *April fool's day* as an appropriate time to *fix* for that event, the moral sensibilities of many were shocked. But when another asserted that if Christ came this year, the Almighty would be proved to be the greatest liar that ever lived, we were prepared to believe that with such examples on the part of Reverend Doctors of Divinity, those who should feel countenanced by such men would throw off all restraint and that scoffing would be carried to its utmost limit. We however did not suppose that any could be found so foolhardy as to *caricature* the word of God. But while some of the clergy and the religious press continue to sneer at these glorious truths, we need not be surprised that the ungodly should be prompted to any degree of wickedness.

There is one caricature going the rounds representing Mr. Miller ascending to heaven with all the *Militerites*—so called—hanging on to him. It is adorned with various cuts, among which is an enormous key, called "the key to the great tent of salvation," &c. &c. The vision that John saw as recorded in Rev. xii. 1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," &c., is described as that of "the gal that stood on moonshine surrounded with sunshine, that hooked the very stars," and has a caricature to correspond. There is another sheet just issued, No. 1, Vol. 1, called the "Vial of Wrath, and *Junk Botle* of *Destruction*." In this sheet the most sacred truths are the most wickedly scoffed at. The resurrection of the dead is ridiculed, and caricatured by a cut of a skeleton rising half way out of his coffin, and throwing his shin bone at a croaking toad that sits on the foot of the coffin. The ascension of the saints to meet their Lord in the air, is shown in a ludicrous light, in various attitudes of ascension, while the fat ones are described as being drawn up with *hooks* by angels. The punishment of the wicked is also caricatured in various forms. A Universalist priest is described as fleeing before five devils who are endeavoring to take possession of his soul.—*Beelzebub* himself with his pitchfork, and the flames of hell are made a subject of ridicule. And the beasts seen by Daniel in his visions, come in for no small share of the same. With such and similar representations the sheet is filled, and yet we were told by an ordained minister, after he had carefully looked at it, that he "could not say it was got up from impure motives," for, said he, "Millerism is such a delusion that anything which will convince men of its falsity will do good." Need we wonder that wickedness should abound when watchmen can be found who are delighted to see the coming of Christ derided?

LECTURES AT THE MARLBORO' CHAPEL.—Br. Storrs' lectures have been well attended each evening the past week, by attentive audiences. The full benefit of these lectures will never be known till the resurrection of the just; but we trust no small amount of good has already resulted from them. If the Lord does not come, the lectures will probably be continued for the present.

Bro. Miller.—His Sickness !!

We have to inform the friends that Br. Miller was taken sick with the *ERYSIPelas*, on his way home, about two weeks since, from *Ballston Spa*. He is now confined in the house of *Deacon Dubis*, in *Rock City*, about six miles from *Saratoga Springs*. I saw him last Thursday, when it was evident he was improving in health. If nothing new takes place he will be able to go home soon, where he intends to remain until his health is fully restored. He will not visit *Boston*, therefore, at present. March 27.

IT TENDS TO INFIDELITY.—This is a favorite objection, which the lovers of this world bring against the doctrine of Christ's coming, and to which an excellent reply is found in the journal of Mr. Dwight, dated Constantinople, July 14, 1842. See *Missionary Herald*, March No. 1843, p. 104.

An Arminian bishop publicly proclaimed that the evangelical portion of the community were *disturbers of the peace, and were going themselves and leading others into infidelity*. One of the evangelical Arminians called on the bishop and said to him, "According to your teaching, I must never read the Bible any more." "Why do you say so," asked the bishop "Because," said the Arminian, "the Bible must be all a cheat, and a very pernicious book; for you called us all infidels, and warned the people against our infidelity. Now we get our notions only from the Bible; and if we are infidels, then the Bible is an infidel book, and we ought to have nothing to do with it." Mr. Dwight adds that "the poor weak bishop could not defend himself from the charge of inconsistency."

The Arminian then said to the bishop "the salvation of the common people will be much easier than that of the clergy, for even on the supposition that God should grant the pardon of your own sins, there is danger that you will be punished for the sins of the people, whose watchman you are, and to whom you do not give warning."

How appropriate is the whole of the above to the prototypes of the Arminian bishops, in our own land! They accuse us of tending to infidelity, and yet our views are drawn entirely from the Bible, and we so believe because of our attempts to understand that sacred book. When, therefore, they thus accuse us, they are practically accusing the Bible of being an infidel book, and pernicious in its teachings. To them the rebuke of the Arminian is most appropriate. Again if the Bible does teach the immediate coming of the Savior, the watchmen are in danger for not warning the people.

The Same Horn. "I beheld and the same horn made war upon the saints and prevailed against them until the Ancient of Days came."

In illustration of the above, read the following letter from the Rev. Mr. Armstrong, Missionary at the Sandwich Islands, in the *Miss. Her.* March, 1843, p. 130.

"It really seems that France has resolved to sustain the cause of the pope at the point of the sword, at least in this part of the world. What an exhibition have we, in all these transactions, of the true character of the church of Rome! How far has she advanced from where she stood in the eleventh century, when she sent forth a crusade, sword in hand, to fight her battles and rescue the Holy Land from the dominion of infidels? Does not the same spirit run through all these transactions at the Sandwich Islands? For what were the Artemise and the Embuscade sent here? To protect French commerce? Yes, *commerce in rum*, although there is not a French merchant that is worthy of the name, not even a rum merchant on the Islands. No, these ships *came on the business of the church*, and their principal, almost entire negotiations, in both cases, related exclusively to matters of religion! But how strange it seems, in this enlightened age, to behold a large ship of war come to anchor just opposite my study door, for the purpose of what? attending to the interests of the church! Does such a church look like that kingdom which is not of this world? Is that a true form of Christianity which must look to canons and swords for protection and support? When captain Mallet came, with his officers, to hold an interview with the chiefs, and make known his business, a papal priest was one of the company. The minister of our peaceful and holy religion going forth with a sword of steel to do his Master's work!

Has he no better weapon than that? Ye who think that Romanism has greatly changed for the better, cast your eyes in this direction, and behold a feeble government, though a well meaning one, compelled at the cannon's mouth, not only to tolerate the dogmas of Rome, but in fact to protect her ministers and sustain their operations! What the Lord intends by permitting such palpable injustice I know not; but one design may be to allow Romanism to act itself out, and thus prove its own ruin."

The letter is in reference to the correspondence between Captain Mallet of the French sloop of war *Embuscade*: sent to those islands the last autumn to foster the interests of Papacy and the king of those islands.

Sloop of War *Embuscade*,
Harbor of Honolulu, Sept. 1, 1842.

Sir:—I have the honor to inform your majesty that since the treaties of July 12th and 17th, 1839, French citizens and ministers of the Catholic religion have been insulted and subjected to divers unjust measures, concerning which your majesty has not probably been informed. Subordinate agents, ignorant or ill-disposed, and without any special order from government, have thrown down churches, threatened the priests, and compelled their disciples to attend protestant places of worship and protestant schools. To effect this, they have employed a course of treatment repulsive to humanity, notwithstanding the treaty of July 12th, signed by your majesty and the commandant of the French frigate *Artemise*, grants free exercise to the Catholic religion, and an equal protection to its ministers.

Persuaded that your majesty has no intention that treaties entered into, with sincerity and good faith, should be annulled, and also that it is incumbent on you to treat all religions with favor; therefore, I shall demand that you will adopt such measures as shall defend the adherents of the catholic faith from all future vexations.

I demand them of your majesty—

1. That a catholic high-school, with the same privileges as the high-school at Lahaina, be immediately acknowledged, and that a lot of land be granted to it by government according to promise.
2. That the catholic schools be under the exclusive supervision of catholic *kahukulas* (inspectors,) nominated by *kahunas* (priests,) of the same faith, and approved by your majesty; and that the *kahukulas* enjoy without infraction all the privileges granted by the law.
3. That the *kahunas* have power to fill temporarily all vacancies that may occur in consequence of the death, absence, or loss of office of any of the *kahukulas*.
4. That, for the future, permission to marry be given by catholics nominated by the *kahunas*, and approved always by the government of your majesty; and that, in case of absence, death, or loss of office, the *kahunas* have power provisionally to grant permission themselves.

5. That hereafter, catholics be not forced to labor upon schools of a different faith, and that the relations of children who may embrace the catholic religion be not ill-treated on this account.

6. That severe punishment be inflicted upon every individual, whatever may be his rank, or condition, who shall destroy a catholic church, or school, or insult the ministers of this religion.

Furthermore, I demand of your majesty, that you will confirm to the French mission the land which was given to it by Boki, when regent of the kingdom, which land has always been considered as belonging to said mission; and also that you legalize the purchase of land made by his lordship, the bishop of Nicopolis, by a sanction which will confirm it to his lordship and to his heirs forever.

Resorting to the same Measures. It will be seen by the Journals of missionaries in various parts of the world, that similar means are resorted to by the heathen to prevent Christianity from spreading among them, that are resorted to here by professed Christians to retard the spread of the belief in Christ's advent.

Mr. Van Lennep writes from Smyrna, that an enquiring Greek was *ridiculed* for his seriousness and conscientiousness. *Miss. Her.* vol. 39, p. 77.

The English Church Mission in Southern India, report (*Miss. Her.* vol. 39, p. 84) that the ear of misrepresentation is most busily plied, and all manner of false reports are industriously circulated to prejudice the people against the spread of Christianity." On p. 85 of the same volume, it is recorded that one of the converts had become *delirious*, but it is not said whether the heathen laid up that as an argument that may be reserved for a future weapon.

The missionaries also say that many are taught by their priests not to *read* their books. And in the Arminian countries there is great prejudice against a close study of the Scriptures.

The missionaries also mention similar experiences on the part of those who are nominal Christians, when they come into a more evangelical belief, as is witnessed on the part of those who are progressing in a belief of the Second Advent. Mr. Dwight writes from Constantinople, Sept. 6th, 1842. See *Miss. Her.* March No. 1843, p. 106.

Twenty persons called to see me at the khan to-day, and the number of subjects introduced and questions asked, all of which were of a religious nature, was great enough. One came with a list of difficult passages of Scripture, for which he wanted a solution; another had some cases of conscience to propose; another some infidel objections, which had been thrown out to him and which he did not know how to answer; and another still wished to hear truths which will make him wise unto salvation. It requires no little readiness and tact to satisfy all, and I feel daily more and more my need of the wisdom that cometh down from above."

Letter from Bro. L. C. Collins.

DEAR BRO. BLISS.—The doctrine of the Second Advent of Christ in 1843, has got a strong hold upon the people in this part of the country. Light on this subject is being universally diffused. There is now scarcely a town in this county but what has been favored with lectures. I find that there are lecturers passing through almost every part of the State. Several ministers and lay brethren, who have embraced the doctrine, have commenced lecturing. I have just learned that S. B. Yarrington, of Hamilton, a Methodist preacher, is full in the faith, and is giving lectures. I have just returned from Binghamton, the shire town of Broome Co., where I have been laboring for some two weeks. The interest taken in the subject was beyond anything that I have ever yet witnessed. There were from eighty to a hundred earnest seekers of salvation evening after evening, crowding through the dense throng for the prayers of God's people. Some sixty or more during the meeting professed to find peace. The good work is becoming general through the place. Very many were led to believe that we are in the very end of time, and not a few that 1843 will bring the closing scene. Dr. Adams, a man of talent, has left all and is going right out to sound the midnight cry. The editor of the Binghamton Courier feels interested, and wishes you to send him the Signs of the Times. My health is still good, though at times I feel almost worn out through excessive labor, lecturing once, twice, and sometimes three times a day, almost constantly. But blessed be God, we will soon have all eternity to rest in.

L. C. COLLINS.

Oxford, Chenango Co., N. Y., March 15, 1843.

Letter from Bro. D. Mason.

DEAR BRETHREN.—But little has been done in Andover, since Bro. Miller was here two years ago, until the first Sabbath in January, when one of the members of the Baptist church invited Dr. Martin to come and give us a few lectures. He came, and the effect was good; some few were hopefully converted to God; we trust born again, and made heirs

of glory. Some of the brethren felt that the work should not stop here, and requested Bro. Martin to come again, which he consented to do but did not set the time. Three weeks last Friday, a brother by the name of Chandler, came and lectured in a private house in the evening, the meeting-house being shut against Second Advent lectures. The next morning we obtained the Hall over the Bank, at \$2 per day. Bro. Chandler continued over the Sabbath, left on Monday, and Bro. Martin took his place, and lectured until Friday evening. We continued our meetings until Sabbath evening, when the Hall was shut; since that we have been from house to house, until last Sabbath, when a man of the world offered the upper story of a large building, where we held our meeting, and shall for the present. There was a good number present, and I believe that the Spirit of God was there in the evening. A man that has been a confirmed Infidel for many years, sent in a request for prayers. He has attended none of the lectures. There are a number anxious; if any are converted, it will be all of God; and to God be all the glory. We have strong current setting against us. All the ministers and the great body of professing Christians.

Yours, in the hope of the speedy appearance of the blessed Savior.

D. MASON.

Andover, March 14, 1843.

"Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. iii. 12.

When we consider the fearful magnitude and importance of our mission, our hearts are sad at the weakness and inefficiency with which it is urged upon the attention of a sleeping world.

We feel something as Jeremiah did when he said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the spiritual blindness of the people. Or that we had the voice of a mighty angel, attended by the convincing energies of the Spirit of God, that our brethren might be persuaded to hear, and prepare for the great event before us.

But we must be content to speak only "according to the grace given unto us, while the day lasts, not forgetting the encouragement, that though it is sown in weakness and dishonor, if it please the master, it will be raised in power. We would then continue to lift up our voice, to cry aloud, and not spare, for yet a few days, and this guilty and devoted world will be consumed, and those who are enjoying peace and safety, will suddenly be destroyed without remedy. The great, the gifted, and the refined lovers of pleasure, who in their constant whirl of excitement, can now scarcely condescend to notice the midnight cry, whose suppressed appeals steal unbidden upon their reveries, will then for the first time awake to its reality.

The multitude, the intelligent, and the ignorant, who now heedlessly join in the hiss and contumely heaped upon us, on that fearful morning will be persuaded that our message is from God. But imagination fails in conceiving the consternation of those sentinels on the walls of our moral and intellectual heights, who have been quieting the fears of people with long and labored denunciations of this fanaticism. Those spiritual watchmen, also, that now, when anxious souls come flocking to them, to inquire for the city of refuge, pacify their fears and dispel their anxieties, by telling them of a thousand years of peace, before the coming of the Lord, will find too late who has been mistaken. It is their duty to give the church "their portion of

meat in due season," but they say they know nothing of the seasons, and do not fear, not only to say in their hearts, but also to teach that our "Lord delayeth his coming."

Isaiah, in the 56th chapter, prophesying of this time when "the salvation of the Lord is NEAR to come, and his righteousness to be revealed," says, "His watchmen are blind, they are all ignorant, (not of the philosophy of the schools) they are shepherds that cannot understand, they all look to their own way, every one for his gain from his own quarter, (or sect.)"

Is this sign fulfilled? These are the Lord's words.

As these altogether hold their peace, we dare not refrain for the love of Christ constrains us. We would therefore, in all humility yet earnestness of spirit, entreat our readers to prepare for the coming of the Lord. Consider before it is forever too late. Flee to the city of refuge. Search the scriptures for yourselves, and see whether these things are so.

SIGNS OF THE TIMES.

BOSTON, MARCH 29, 1842.

Both Sides of the Question.

We give the following article as we received it. It will be seen that the object of it is to show the evils of the Sec. Advent doctrine. Otherwise some of the real and important benefits which will be received from it would have been noticed. The consequences here spoken of are all suppositions, based upon a non-fulfilment of our hopes. We give them as a specimen of the arguments which are brought to operate upon this cause. Many seem to believe that if they can show what will be the consequence if the Lord don't come, they have proved that he will not come. If it could be shown that if the sun should not rise to-morrow there would be no day, it would not prove that the sun would not rise.

THE SECOND ADVENT DOCTRINE, IF UNTRUE, WILL BE ATTENDED WITH BOTH GOOD AND BAD RESULTS.

BROTHER HINES:—With your permission, I will offer a few remarks to your readers, on the topics presented at the head of this article. But before I enter upon these topics, suffer me to say, that I cheerfully extend the hand of Christian fellowship to all who bear the image of Christ; and when I find that a brother believes in the Second Advent theory, it does not in the least weaken that fellowship. With these feelings, I regret to see a certain remark from brother Bliss, which is found in "The Times" vol. 4, p. 162. Speaking of Rev. N. Colver he says, "Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the original," &c. I have sufficient knowledge of that Christian brother, (Rev. N. Colver) to convince me, that he is not only an honest man, but also a true Christian. I think there is insufficient ground for a charge of dishonesty, and hope, that on further consideration, brother Bliss will judge best to retract that charge. (1) Let us now proceed to notice some of

The Good Results of the Second Advent Doctrine.

1. *It will lead many to a better knowledge of the prophecies than they otherwise would have.* I know of no better way to study some of the prophecies, than to give the Second Advent theory a thorough investigation. But, in order to this, we must think and read on both sides (2) of the important question which now agitates many minds, viz. Is time to end within about one year from this date?

2. *Another result is a spiritual benefit to some souls.* That some backsliders are aroused, and some sin-

ners converted by the influence of the doctrine under consideration, mingled with other important doctrines, I do not deny. It cannot be right however, for a disbeliever of the doctrine to preach it in order to save souls, for this would be "doing evil that good may come."

3. *The investigation which multitudes are giving this subject, will prepare the way, so that a little time will settle the question whether days in Daniel, &c. mean years.* The question will be settled to be sure if Christ is to come this year; but if the days run out in years, and time does not end, nor any event occur, answering to the prophecies, of course it will be seen that days do not mean years, provided we have the right date of their commencement. (3) The settlement of this question will, in my judgment, be an essential good to the church, and must be a great gratification to every student of the Bible.

4. *Should the theory fail, the world will see more clearly than it now does, the value of learning, in explaining the more difficult portions of the Scriptures.* It is notorious that all the most distinguished scholars of the present age, reject the theory that makes this year the *last year of time.* (4) It may be said that Wesley, A. Clarke, and others, held opinions very much like those of brother Miller; but since the days of Wesley and Clarke, a flood of light has been thrown upon the languages in which the Scriptures were originally written. Particularly the Hebrew. Hence the way is opened for a more correct understanding of these Scriptures. (5) Every readily admit, however, that human learning alone is insufficient. Good reasoning powers, and genuine piety are indispensable. The most distinguished Biblical scholars have all these qualifications. (6) We will now notice some of

The evils of the Second Advent theory, admitting it to be erroneous. (7)

1. *Among them must be included a neglect of lawful secular business.* (8) I speak now of that neglect which is proper, admitting the theory to be true. If the world were fully convinced that this is the last year of time, it would be in perfect consistency with that belief for many men of wealth to give up their secular employment, and to dispose of their capital, in order to do good. But, provided the theory fails, those who dispose of their capital, by that means deprive themselves of the power to do as much good on the whole, as they could had they *retained* a portion of their property.

2. *Neglect of intellectual cultivation.* (9) Some, under the influence of the theory, have relinquished their literary pursuits. If the doctrine is true, they act consistently perhaps; but if it is untrue, the result will be injurious, allowing (as we must) scientific knowledge to be of much value.

3. *Another evil result is bodily disease.* A belief that Christ is coming this year, necessarily causes great excitement; too great in my judgment for some persons to bear uninjured. For this reason it appears to me to be as unsuitable (10) that the world should know when the judgment of the great day is to come, as it ever has been to know the day of one's death.

The result of this excitement is overaction in attending religious meetings, &c. until the body sinks under the power of disease. Some pious young friends of my acquaintance, who gave promise of much usefulness to the cause of Christ, if not prevented by death or disease, have evidently been injured in this way. On being cautioned that they were imprudently exposing their health, they replied, "The body will last perhaps as long as the world stands," and continued in protracted and prostrating labors. The result is, most of them are complaining of ill-health, and one is just recovering from severe sickness. (!!!) (11)

4. *The Second Advent doctrine has, in my judgment, led many to undervalue the ministry.* (12) This is the unavoidable result of certain principles received by Second Advent people. I understand brother Miller to teach, in his rules of interpretation, that any Christian, with a common education, can, by reading and comparing the Scriptures, comprehend the whole, independent of a human teacher to expound them. (13) Now, although every man of much information knows this sentiment to be false,

still it is received as an important truth of late, by many. But what is the result of the adoption of this sentiment? Let the question be answered by the statement of a fact. In the town of — (13) N. H. there is almost a whole church who are on the side of the Second Advent doctrine. They have a minister who meets with them on the Sabbath, but he has preached once only on the Sabbath, and not more than once or twice at any other time, to his own people, for more than two months. The question was asked, "Why does he not preach as heretofore?" and the answer was, "They are all prophets, and take up the time so that he has no opportunity." It was remarked that they needed a teacher to explain the Scriptures to them. The reply was, "The Holy Spirit will reveal the truth to those who ask in faith," and reference was made to Mr. Miller's rules of interpretation for proof. It is truly painful to see those who are deeply pious, and who once would face wind and storm, and wade through snow or mud, to hear a man who could feed God's people with knowledge, so much changed that they chose to hear a mere exhortation from any Second Advent believer, rather than to listen to a discourse, however instructive, from an unbeliever in the doctrine. (14) If this were the proper place, it might be shown as clearly as any thing can be shown, that the views held by brother Miller and others, on this point, are erroneous and highly injurious; let the statement of the above facts suffice for the present.

5. *The Second Advent doctrine, together with the manner in which it is advocated, is, if untrue, adapted to cause infidelity.*

I think it will do this by the introduction of a strange looseness in the interpretation of God's word. (15) For example, take Mr. Miller's exegesis of Lev. xiii. 32, "Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Mr. Miller says that each day in this passage means a thousand years. If so, it must have been revealed to him or some one else by the Holy Spirit, for there is not the least evidence from the Bible that such is the import of Christ's words. (16) But that the Spirit has not revealed any such meaning, we have good evidence on the very face of the passage itself. Now to introduce such a way of Biblical interpretation is to open the flood-gates of infidelity, and every species of error. (17) Wo to the world, if the church as a body shall learn to expound the Scriptures thus. It is well that one year will decide who are "the wise," and who have used assumption and fanciful interpretations.

Again, the confidence with which many express their faith in the doctrine, will, if that doctrine is untrue, tend to produce infidelity.

The most serious injury resulting from too much confidence, will befall a certain class of the unregenerate. I refer to those doubting minds, who need but a little imprudence in Christians, to bring down the scale, and place them on the floor of infidelity; yet who would be saved were it not for that imprudence. (18)

6. It might be made to appear, also, that the doctrine is an injury to the missionary cause. (19) That the Second Advent brethren will lose much influence when it shall be seen by all that the theory fails; and that in view of all the evils above noticed, and others not named, much injury may be done to the cause of Christ.

Now if such are the evils of the theory, admitting it to be untrue (20) it follows that believers in the theory ought to beware, lest they should say and do what will seriously injure themselves and others, and obscure the glory of God. Let them not be too confident, for the doctrine may not be true. It is perhaps unnecessary for me to say, that I verily believe it to be false. (21) Yours, affectionately,

CHARLES GRANGER.

Keene, N. H. March 4, 1843.

REMARKS.

1. That the words *sacrifice* and *concerning*, are not in the original, all will admit. And none need be ignorant of it, for they are thus noted in the translation, being placed in *italics* to show they are only inserted as a *glossary*, by the translators. As Mr. Colver stated that the Bible was perfectly "intelligible

to the "intelligent," we supposed he meant to be understood that it was "intelligible" to him; nor did we once suppose that he was not "intelligent" enough to be informed of the fact in question, even if he was ignorant of the fact that words in *italics*, in the translation, are not found in the original. He is informed by some who have written on his side of the question, that the words in question are not there. With these considerations, we leave it to the reader, whether we were not justified in supposing that Mr. Colver was aware of what every "intelligent" school boy knows. And we also leave it to the decision of the reader, whether, if Mr. Colver did know that those words are not in the original, he could be *honest* in presenting a view of the question, to base it upon those identical words.

2. Few who oppose, can claim they read more than one side of this question; or if they read at all, they only glance over the arguments with only a cursory examination.

3. That question is already settled; for as the 2300 days were to extend to the cleansing of the sanctuary, and the sanctuary was to be desolated till the consummation, the days must reach till the consummation, whether it is this year or some future time. It will therefore only prove that there is some undiscovered error in the chronology or the time of commencement.

4. It is none the less notorious that the most distinguished scholars in the protestant churches have always based their interpretations upon the same principles, which carried out, demonstrate the correctness of Mr. Miller's views, and these principles are not rejected by all the distinguished scholars of the present day.

5. It is a singular fact, that no one has even shown any error in Miller's views from any error in the translation, and in every instance where a more perfect translation has been given, and new light thrown upon it, it has rendered the doctrine of the advent more clear.

6. Men with all these qualifications, are found advocating the doctrine of '43,

7. To make such objections of any force, it must first be proved that this "theory" is "erroneous."

8. This argument is of no force at all, for as we are commanded to occupy till Christ come, and lawful secular business will not be suspended till He comes, if he does not come, it will not be suspended.

9. If time should continue after this year, those who devote themselves with all their soul to this question, will find that they have not been losers, even in an *intellectual* point of view, to say nothing of the glory their *hearts* and *souls* have enjoyed, and the prospect of a glorious immortality.

10. If so unsuitable, why did God ever reveal it in his word? When God deems it *suitable* to reveal it, shall man close that word and decide that God was unwise in such revelation?

11. The excitement so much feared, is not on the part of those who are looking for their Lord; but it is those who are halting between two opinions, and who are afraid the Lord may come when they do not wish him, that are excited. But what will be their excitement when the Lord does come? and how will that affect their *body health*?

12. Alas! The dignity of ministers is in danger. It has been shown that they are only men, whom it is unsafe to follow, only so far as they follow Christ; whose words are only good, when in accordance with the word of God.

It has been found unsafe to take the opinion of any man without a self-examination of the Scriptures. This objection shows the cloven foot of Papacy; it is feared that man will read the word of God for himself, without going to his priest to know its meaning. The Bible has been scattered all over the land, and now we are told that it is an unintelligible book!! If it is so unintelligible, why not let some one re-write it, so that man can understand it? The great reason however is, that it has been found that those who, like the noble Bereans, search the Scriptures daily to see if these things are so, *find that they are so*.

13. So long as the name of this town is not given, this story will pass for what it is worth.

14. The reason is, that more *instruction* can be obtained from a Second Advent believer than from an unbeliever. Out of the mouth of babes and sucklings God is perfecting praise.

15. To take the word of God as it reads is certainly a "strange looseness" in its interpretation.

16. We will let Peter answer that question. 2 Peter iii. 8. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. If a day is with Christ as a thousand years, is there not some evidence that to-day and to-morrow are these thousand years and the next thousand years? and that the third day is with him the third thousand years?"

17. To let the Bible explain itself is what our opponents are afraid of.

18. If the world were to continue and men did not become infidels, it would be no thanks to the want of confidence which the Anti Advent believers have in a thus saith the Lord.

19. When it is thus made to appear, it will be in season to reply to the arguments advanced.

20. This is begging the question by wholesale after it has neither been proved that the theory is certain or that such are the evils of it.

21. No necessity at all for such an assertion, as every sentence in the article shows it.

PRAYER.—"Watch ye and pray always, that ye may be accounted worthy to escape all those things, and stand before the Son of Man." But who lays this injunction of the Savior to heart as they should? What a small portion of the professed children of God come up to this duty in the spirit of watchfulness; how much worldly-mindedness fills the church; what eagerness for worldly glory and sensual enjoyments? The mind is suffered to rove and light on every subject but the near coming of Christ to judgment. And where is that holy breathing out of the same to God, which the scriptures enjoin so often and earnestly, and which is so necessary to the maintaining vital godliness in the soul. And yet what duty is so delightful and refreshing as communion with God? O Christians, pray, pray, pray. Like Jacob, wrestle with God, and you shall prevail and be called Israel."

Letters

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THE SIGNS OF THE TIMES.

J. V. HIMES, I. LITCH, AND S. BLISS, EDITORS.

BOSTON, APRIL 5, 1843.

The End of the Prophetic Periods.

The evidence of the termination of the various prophetic periods in 1843, has been frequently given, but there has never yet been presented a harmonious termination of them on any particular day. The want of such harmony as to the *day* of their termination has been supposed to be in accordance with the declaration of our Savior, "Of that day and hour knoweth no man," &c. Although that was then spoken in the present tense, and denoted that no man then knew the time, while they were to know that it was near even at the doors, when certain signs should indicate its approach, yet it has generally been conceded also to be prophetic, as to the *precise day* of the advent's never being known by man, previous to the event. A moment's consideration, however, will show us that if that denotes that man is not to know the day, it also denotes that neither angels nor the Son can know, as Mark includes the Son with men and angels; and then our Savior would not know the day of his advent until he gets here. That passage, therefore, cannot denote that no man ever will know, but only that no man then knew, while the signs which were to denote the approach of that day were unseen.

It may also be thought to be unwise to give the evidence which may point to any particular *day*, lest that day should pass by, and cause chagrin and mortification. The question "What shall we do if it does not come?" is only dictated by pride; and if Second Advent believers have any remnant of that commodity lurking in their hearts, it is high time it was all rooted out, and not a vestige of it left. Men who have sacrificed their reputation upon the altar of truth, who profess to be willing to have their names cast out as evil, for Christ's sake, and to be esteemed as the offscouring of the earth, should never ask such a question; and should be willing to encounter any reproach or mortification to which an honest expression of what they believe to be the truth, may subject them.

The prophet Habakkuk seemed to look to consequences when he said Hab. ii. 1, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall ANSWER when I AM REPROVED." But what said the Lord to him? 2d verse, "And the Lord answered me and said "Write the VISION and make it PLAIN UPON TABLES, that he may RUN that readeth it." He was not to look to consequences, nor study an answer when reproof should come. His sole business was then to *make PLAIN the VISION*. The consequences he must leave with God; and why? 3d verse, "For the VISION is yet for an APPOINTED TIME, but at the END it shall SPEAK, and not lie: though it TARRY, wait for it; because it will SURELY COME, it will not TARRY." It may appear to man to tarry, but when the time appointed has fully arrived, it will surely come; at the END it will speak.

God says by his prophet Jeremiah, xxiii. 28, "He that hath my word, let him speak my word faithfully." We have therefore no right to hold back any part of the evidence which God has given us in his word; and if we are inexcusable in withholding the evidence which points to the year, we are also in-

excusable, if we withhold evidence that God has given us, which may seem to point to the *day*.

The apostle commands us to exhort one another, and so much more as ye see the *day* approaching, Heb. x. 25. And our Savior has said "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what HOUR I will come upon thee, Rev. iii. 3. These passages seem to indicate that the day and hour may be more clearly seen, as the time of the advent shall draw nigh.

With these considerations, I will attempt a harmony of the termination of the prophetic periods, in the days of their fulfillment, giving the evidence upon which this opinion is based, and remembering our liability to err, when relying upon the strength of man's arm. If my opinion in this respect prove incorrect, I have only given my honest opinion in the fear of God, and from a sense of duty, being perfectly willing to encounter any contumely and reproach, to which faithfulness in the cause of God may subject me, knowing that no greater burden will be given me, than the grace of God will enable me to bear, or that it will be for my spiritual well-being to endure. And what I shall answer when I am reproved, I leave with God.

While all the prophetic periods evidently terminate in A. D. 1843, yet two only—the 2300 and the 1335 days—seem to indicate the day of their termination. The 2300 days were to extend to the cleansing of the sanctuary, which was to be desolated till the consummation. These 2300 days were "to give both the sanctuary and the host to be trodden under foot." They therefore expire the moment those cease to be trodden under foot, and when is fulfilled the last event which is noted in the vision, and which was the EXCEEDING GREAT HORN "broken without hand." This will be when the STONE cut out of the mountain WITHOUT HANDS shall smite the image on the feet, and grind it to powder, when God's everlasting kingdom shall be set up. It will also be according to Daniel xi. and xii., in which the vision of the 2300 days is more fully described, and where the kingdoms symbolized by the ram and the little goat are particularized more minutely, and the little horn that waxed exceeding great is delineated under its various manifestations—under pagan and papal supremacies, and then under the form of the atheistical beast, of which Bonaparte finally obtained the head, and whose acts, therefore, were the acts of this horn, he having then the supremacy. There it is said that he, i. e. this horn, "shall come to his end, and none shall help him," or, as it was said in the vision, "was broken without hand." This was the last event in the vision, and must therefore be the end of the 2300 days; and the angel proceeds to say, "And at that time, (i. e. when this horn comes to its end,) shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." The 2300 days will therefore extend to the coming of Christ and the first resurrection, when the sanctuary and the host will no longer be trodden under foot: and "then the sanctuary will be cleansed," or, "then they shall cleanse the sanctuary," when the days are ended.

As the 70 weeks are cut off from the 2300 days, and are admitted to have been fulfilled in 490 years, the 2300 days can only extend just 1810 years from the end of the 70 weeks.

The 70 weeks were cut off upon the Jews for the accomplishment of certain events, the last of which was the anointing the Most HOLY. Of these 70

weeks, 69 were to reach to the Messiah, and he was to confirm the covenant with many for one week. It is admitted that the 70 weeks began B. C. 457, with the decree to rebuild Jerusalem, as given in Ezra vii.; the 69 weeks, or 483 years, which were to reach to the Messiah, would therefore extend to A. D. 26. According to the chronology in the margin of the Polyglot Bibles, this was the year when our Savior was baptized by John, and was first proclaimed from heaven as the Messiah of the world. Mark i. 9—11, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

He also preached, saying, "The time is fulfilled; and there was a fulfilment of no prophetic time but the 69 weeks. This, according to Luke iii. 23, was when Jesus began to be about thirty years of age, which was A. D. 26, he being born, according to an astronomical calculation of Ferguson, four years before the vulgar era.

He was to confirm the covenant with many one week; "and in the midst, (or last half) of the week, he shall cause the sacrifice and oblation to cease." The sacrifice and oblation of the Old Testament must have ceased when the New Testament took effect, and took the place of the Old; and which must have been, according to Paul, on the death of Christ, Heb. ix. 16, 17: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Col. ii. 14: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The crucifixion must therefore have been in the midst or last half of the week, in which he was to confirm the covenant with many, and before its termination.

Christ was crucified A. D. 33; so that being born 4 years before the vulgar era, he must have been in his 37th year when he was crucified; and as he was about 30 years of age when he was proclaimed the Messiah, he must have confirmed the covenant with many about seven years, or one week, before the crucifixion, and after his resurrection forty days to his ascension. Acts i. 3: "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—He arose from the dead on the third day, and after forty days ascended to heaven. Acts i. 9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Then about 7 days, or 50 days from the crucifixion, when the disciples were with one accord in one place in prayer, the Holy Spirit came down like a rushing mighty wind, which was a confirmation of the last promise that he made to his disciples,—viz. that he would send the Comforter. Acts ii. 1—4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Then also the Most Holy had been anointed—the last event of the 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his

entering once a year into the Holy of Holies, to make atonement with blood for the sins of the people. The 70 weeks therefore seem to have terminated if not on or before the ascension, when the day of Pentecost was fully come—fifty days after the crucifixion.

According to Ferguson, by astronomical calculations, our Savior was crucified A. D. 33, which is 1810 years to April 3d, 1843.

The difference between Old Style and New Style, was 11 days, which was caused by an addition of 11 minutes to each year, the year being 11 minutes too long, from the time of Julius Caesar. In the last century, this gradual variation had amounted to 11 days, from about the time of the Christian era, so that events that occurred on the 3d of April in the time of Christ, were made to fall on the 23d of March, 11 days previous; and what was then the 3d of April should have been the 14th. To reconcile this discrepancy, in 1752, the 11 days which had been thus added since about the time of the crucifixion, were left out of the calendar; so that what would fall on the 23d of March, Old Style, was carried forward to the 3d of April, the same as it would have been had no such variation of 11 minutes each year been made, and therefore the anniversary of events which took place before the variation of 11 days was made, will fall on the same days of the month N. S. after the variation made since the events, is rectified.

As therefore the crucifixion was April 3d, A. D. 33, and the 70 weeks seem to have terminated within 50 days after, then the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23d of May 1843, by which time the righteous have reason to expect to meet their Lord in the air. The 7 days before the day of Pentecost, when our Savior ascended to heaven, corresponds with the seven days before the flood, when Noah was told the very day of that event; and also with the half hour in Rev. viii. 1, when there was silence in heaven on the opening of the seventh and last seal. If it should prove that the 70 weeks terminated with the ascension of our Lord, when his ministry on earth ceased; then the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord, the saints may ascend to meet him in the air, and then the seven days to the day of Pentecost, corresponding with the seven days before the flood, and the half hour of silence in Revelation, would be a time of awful suspense to the wicked, till the Pentecostal day, when instead of the Holy Spirit being poured out, would be poured out the vials of God's wrath.

When it is said in Rev. i. 7, that "every eye shall see him," "they also which pierced him" are included; and as they will not see him till the last resurrection, it may be that the wicked will only know that Christ has come, from the fact that the righteous and all the little babes are gone. When Daniel saw the Savior, his comeliness was turned into corruption, and he retained no strength, also when John saw him he "fell at his feet as dead." It may therefore be that men will be unable to behold the Savior while in this mortal state, and that the righteous may not see him till they are changed, for the sight of him might strike all the wicked dead. If those who are not changed can see him, they would know the hour when he comes, but is said Rev. iii. 3. "If therefore thou shalt not watch, I will come on the as a thief, and thou shalt not know what hour I will come upon thee." It may therefore be that those only will be changed who are found watching. Hence the injunction. Luke xxi. 34—36. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

How important it is then, that we should be continually watching; for as a snare will it come on all that dwell on the earth, or regard this as their home; but the righteous are strangers and pilgrims here below, looking for a city to come.

Our opposers all have their eye on the 23d of April; why, no one knows; for none of the Advent believers have ever thought of that day. They have had their eye more on the 15th of February, and the 3d of April—on the latter, because of the crucifixion of our Lord, when many supposed the 70 weeks expired; and on the former, because then the Pope was dethroned, which was supposed to be the end of the 1290 days. There is however no necessary connection between the 1290 days and the 1260, only that both terminate the same year. It however does not follow that they terminated at the same point in the year. But it seems to be necessary that the scoffers should have a time to rejoice, and the faith of the believers be tried. Such will be the case if the 23d of April shall pass by. Then, high in air they will toss their ready cap, and feel that they can breathe freer; and then will they begin to scoff in earnest. Then will also be fulfilled what is spoken by the prophet Ezekiel xii. 21, 22: "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, 'THE DAYS ARE PROLONGED, AND EVERY VISION FAILETH?' They begin to say it now, but then they will shout it aloud. 23—25 verses: "Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days are at hand, and the EFFECT OF EVERY vision.' For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

When the effect of every vision has been seen, probation will be no longer delayed; and this is to be when they say that every vision faileth; and the vision may seem to man to tarry.

26—28 verses: "Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel, say, The vision that he seeth is for MANY DAYS TO COME, and he prophesieth of the TIMES THAT ARE AFAR OFF. Therefore say unto them, Thus saith the Lord God; There shall NONE OF MY WORDS BE PROLONGED ANY MORE, but the word which I have spoken shall be DONE, saith the Lord God."

They are already using this proverb, but they will also use it to perfection if the 23d of April shall pass away. They may therefore have one short mouth to rejoice over a supposed failure of the time—the same as Belshazzar, according to the tradition of the Jews, had supposed that the 70 years predicted by Jeremiah were fulfilled, at the end of which the king of Babylon was to be punished and that nation.

But the king, according to this tradition, had himself computed the time, and thinking the seventy years were fully expired, and that the prediction had failed, made a great feast to a thousand of his lords to rejoice over the supposed failure of the prophecy; and in the midst of the feast, while they were making merry, and praising the gods of silver and gold, the fingers of the hand were seen writing on the wall, filling their hearts with consternation; and in that night those seventy years expired. Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom. Even so may the enemies of Christ have an opportunity to rejoice over a supposed failure of the prophetic periods. We are however told that "the triumphing of the wicked will be short;" and to the righteous God says, Isa. xxvi. 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." They may rejoice for a little moment, but soon the Lord will come to deliver his own; for a short work will the Lord make upon the earth, and he will cut it short in righteousness.

The 2300 days therefore seem to terminate by the 23d of May, so let us now look for the blessed hope of the glorious appearing of the great God and our Savior Jesus Christ.

The question then arises, when will all

things be consummated, and all the redeemed come down upon the new earth wherein dwelleth righteousness. As old Canaan was divided by lot among the Israelites—the type of the Canaan to come,—some may suppose the new Canaan will be allotted and divided among its inhabitants, who will then all stand in their place and lot at the end of the days. The 1335 days are in answer to the question, "What shall be the end of these things?" In the 11th and 12th chapters, Daniel had been carried down in prophetic vision to the resurrection, and onward to the final state of the righteous, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This must be when the righteous stand on the new earth. Then Daniel said, "O my Lord what shall be the end of these things?" ver 8—that is when the righteous thus shine on the new earth, where they are to be as the stars forever and ever: verses 9—13. "And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Daniel is to stand in his lot at the end of the days. We read in Matt. xxvii. 52, 53, that after Christ arose from the dead, "many of the saints arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many;" and who should be more worthy of a resurrection then, than the prophet Daniel? That he was then raised with the many saints that came out of their graves, is further confirmed from the fact, that the one who showed John the new earth, was one of his fellow servants, and of his brethren the prophets, and there is a striking resemblance between much of the Apocalypse, and the book of Daniel. When Daniel is to stand in his lot, would therefore seem to be not at the resurrection, but when the Lord my God shall come to the new earth, and all his saints with him, and which would also be the end of these things to which the 1335 days extend. They who wait and come to that period are pronounced blessed; and what greater blessing can be given any, than such a glorious inheritance?

These days must therefore extend beyond the resurrection, a time sufficient for God to pour out the 7 last vials of his wrath upon the wicked, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. xxxiv. 28. The spies returned from searching the land of Canaan after forty days, Numbers xiii. 23. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year, Numbers xiv. 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Eze. iv. 6. Jonah predicted yet forty days, and Nineveh shall be overthrown, iii. 4. Also our Savior fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. xi. 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that

Apr. 5, 1843

blood—the anti-type of the Jewish high priests is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the HORN. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, hast to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch. But the righteous can look up and lift up their heads, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says 1 Cor. xv. 8, "And last of all he was seen of me also, as of one born out of due time."

Others suppose "the midst of the week" in Dan. ix. 27, denotes the *middle* of the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1-2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down; and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for, as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.

Looking for things that are Coming.

When the extra session of Congress was called some time ago, a religious paper made the following remarks:

The embarrassment in the financial concerns of the country, which has occasioned the present session of Congress, form one of the most remarkable events of the age:

1. It proclaims the wisdom of the whole world to be foolishness. Could not all the wisdom of our keen-sighted politicians, and all the financial skill of our merchants see and prevent this catastrophe?

2. It proclaims the insecurity of all earthly possessions.

3. It admonishes all benevolent men to employ their wealth in the cause of God, while it is yet with them.

4. It tells the Christian church that now is the time for her to manifest the firmness of her purpose for the conversion of the world.

5. It admonishes all by prudence and *Christian* economy to be prepared in the best way they can for *harder* times. Let us not trust in the counsel of the wise. There is some great design of Providence to be accomplished in this thing. We have been surprised to find in Pollok's Course of Time, a description of the period just before the millennium, in the following words:

"The prophecy for confirmation stood, And all was ready for the word of God; The righteous saw and fled without delay Into the chambers of Omnipotence, The wicked mocked, and sought for erring cause To satisfy the dismal state of things, The public credit gone, the fear in time Of peace, the starving want in time of wealth, The insurrection muttering in the streets, And pallid consternation spreading wide. And leagues, though holy termed, first ratified In hell, on purpose made to under-prop Iniquity, and crush the sacred truth."

We can scarcely resist the belief that Pollok was led by inspiration to describe these very days.

Priests and Rulers.

Ezra viii. 15—"And found there none of the sons of Levi."

John vii. 48—"Have any of the rulers or Pharisees believed."

It is constantly objected to the doctrines of the Second Advent that ministers of the gospel, doctors, and rulers do not receive it. This argument is thought by many to be unanswerable, and we feel that it is our greatest stumbling-block in the way of persuading sinners to escape the coming wrath. But let us not be disengaged, for when we look at history and Scripture testimony, we find that this class of men were not always the first in reformatory and returns from captivity. In the days of Christ they were his most bitter opposers, and those of their number who believed, came to him by night. Ezra also tells us, that in his time, when he numbered the people who VOLUNTARILY set their faces to return to Jerusalem and the worship of their God, that he found "there, NONE of the sons of Levi." We would not, as the manner of some is, "rebuke our elders, but we would ENTREAT them;" and also rejoice that there are some noble exceptions to this charge.—*Philadelphia Alarm.*

EXTRACTS ILLUSTRATING THE SIGNS OF THE TIMES.—"The Catholics of Europe have a tradition that their present Pope is the last that they will ever have." "The Mahomedans have an impression that the world is about to be destroyed." "There is a general impression among Frenchmen that the present year will be fatal to France." "Many of the people of London, are expecting the destruction of that city, within a very short time." "A pious Negro, recently a slave in Virginia, when asked, if the slaves knew anything about the coming of Christ, replied, that the pious slaves do, and they have been praying about it these ten years, but the whites knew nothing about it." How could they know it? They were taught by the spirit, as good old Simeon was, about Christ's first coming. Daniel says the wise, (that is the pious) shall understand.

"Financial institutions of every grade are bankrupt, being robbed by the managers, while thousands of laborers, widows and orphans, are defrauded of their dues. Mob law rules many of our cities and villages." "Brothels disgrace our cities, and foul and licentious papers are scattered through community and find their way, even to little girls in the Sabbath schools." "Bribery at elections has become so common that one man in a small town in England expended over \$30,000 to gain his election; and we are informed that two late candidates in Fulton Co. New York for Congress, expended from 1,500 to 4,000 dollars each to secure their elections." The Register of Detroit stated, that a short time previous to the late presidential election, the leaders of one party in that city went to the

Catholics and offered them a certain sum to vote their ticket, they agreed to do it, and were PAID, and voted for the latter party, as they paid the best."

The world has become one great Sodom, and soon, very soon, it will meet Sodom's doom.

The Worship of Science.

ZODIACAL LIGHT AND COMET.—For it now appears both have been discovered. This note, with Professor Olmstead's initial, appears in Saturday's New Haven Herald:

Zodiacal Light.—As soon as the moon is absent from the evening sky, a favorable opportunity will be afforded for receiving this long known but mysterious phenomenon. It will be seen immediately after evening twilight, rising in a broad luminous triangle, from the western horizon nearly to the zenith, crossing the seven stars. It is not, however, as some of the papers suppose, to be confounded with the "Comet," but should the latter remain visible until the moon is gone, the two will be easily contrasted with each other.—*Ledger.*

"No less These prodigies, occurring day and night, Perplexed philosophy. The Magi tried, Magi, a name not seldom given to fools In the vocabulary of earthly speech— They tried to trace them still to *second cause*; But scarcely satisfied themselves, though round Their deep deliberations crowding came, And wondering at their wisdom, went away Much quieted, and *very much deceived*, The people always glad to be deceived."

POLLOK.

In this last age, the religion of SCIENCE is that which is most worshipped by the world at large; and even professed Christians and ministers of the gospel of Jesus Christ, contribute largely to this modern god of the world. The light of science is a great blessing given us by God, and for which we should be grateful to him; but when we attempt to turn the gift against the Giver, and by it dishonor his Word, we are prostituting science to the basest purpose. Many are endeavoring to show by the "oppositions of science, falsely so called," that geological indications show that the earth will always exist, and that the signs that God has given us of the Second Advent, are all accountable upon scientific principles, and are, therefore no signs. The star gazers, Astrologers, and monthly prognosticators, are attempting to show that these signs have always been seen, and that all things continue as they were from the beginning of creation. Of such Isaiah speaks, xlvi. 10—14. "For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, I am, and none else besides me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, APRIL 5, 1843.

Exposition of the 23d of Jeremiah.

This portion of Scripture seems to be peculiarly applicable to these last days. It begins with a woe to the pastors, that scatter the sheep of the flock; 1st and 2d verses, "Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord." This is said against those that feed the flock; and how is the flock at the present time scattered among all names and denominations—one saying I am of Paul, and another, I am of Apollos, &c. &c., and this because those who feed the flock, instead of giving them the sincere milk of the word, have contended about names, and creeds, and sectarian interests, until many of the simple truths of the Bible have been forgotten.

It is when they are thus scattered, that they are to be gathered, and which is to be a final gathering, as they are then to "fear no more." 3d and 4th verses: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

This gathering is also to be at the second advent. 5th and 6th verses: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

The house of Israel are then to be all restored to the "new earth wherein dwelleth righteousness." 7th and 8th verses: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; AND THEY SHALL DWELL IN THEIR OWN LAND."

The prophet then proceeds to describe the condition of the land previous to this restoration, and the wickedness of the inhabitants thereof; also how the prophets strengthen the hands of evil doers. 9—14 verses: "My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto

them as slippery ways in the darkness: they shall be driven on and fall therein: for I will bring evil upon them, even THE YEAR OF THEIR VISITATION, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

In the 15th verse is predicted the punishment that will befall those who prophesy falsely: "Therefore thus saith the Lord of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land."

The burden of the false prophets will be PEACE. Nowhere in the Bible is it recorded that false prophets ever predicted the judgments of the Lord. Neither is there any judgment pronounced against those who warn the wicked, even when there is no danger. There is also no promise to those who cry peace, although peace may be in store for them. The cry of peace is therefore a sure mark of false prophets. But when men cry thus, we are told that out of their hearts they speak, and we are commanded not to hearken to them lest they make us vain. 16—18 verses: "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, *No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word and heard it?*"

This is precisely what is said at the present time. In the face of so many and oft repeated indications that mark the time of the end, yet we hear the enquiry, "who hath stood in the counsel of the Lord?" They say, "How do these men know?" "Have they any special revelation?" "Are they wiser than our Doctors of Divinity?" "Where is the promise of his coming?" &c. 19th and 20th verses: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly." Here we learn the consequences of such preaching, and time—it is to be in the LATTER DAYS.

Such prophets are not sent of God. 21st and 22d verses: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." It says, "if they had stood in my counsel," showing that they were once in the counsel of the Lord, but did not continue to stand there, having joined in the cry of "PEACE," "No evil shall come upon you." The consequence is, that their preaching does not cause men to turn from their evil ways as does those who stand in the counsel of the Lord, and faithfully warn

the wicked. 23—30 verses: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, THAT STEAL MY WORDS EVERY ONE FROM HIS NEIGHBOR." These prophets do not get their words from the Bible, but they find them in commentaries, and in the traditions of men. They steal their words every one from his neighbor.

31st and 32d verses: "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." How strikingly true is that of those who oppose the coming of Christ. They teach the fable of a temporal millennium, and say that Christ will not come; and they allay the fears of the wicked. Thus they drive off all serious impressions, and "profit not this people at all, saith the Lord."

SCRIPTURAL SUGGESTIONS.—A brother suggests that the 1290 days did not end when the pope was taken captive, but terminated when some formal act or law was enacted, superseding his authority. We have for a long time been unable to see any connection between the 1290 days and the overthrow of papacy, it was the 1260 days that were to mark the supremacy of papacy, and they expired when the pope was captured, A. D. Feb. 15th 1798. When the 1290 days are given, there is nothing said of the "little horn." This period was to reach till the "time of the end;" and in Dan. xi. 40, we are told that "at the time of the end the king of the south (Egypt) shall push at him." The 1290 days were therefore to reach to the time that Egypt should push at such power as held the supremacy in the divided Roman kingdom. The 1335 days would extend 45 years beyond that time, and then Daniel is to "stand in his lot." Old Canaan the type of the new was divided to the Israelites by lot; and after the 2300 days are ended, Christ has come, the earth has been regenerated, beautified and glorified, and the saints are all returned to it, and the inheritance given them, what can more appropriately express the state of Daniel, that to say that he stands in his lot with all the redeemed.

These considerations induce us to believe that the 1335 days will not terminate till after the 2300 days, and that when they end, Christ will come and receive the saints in the air, and that when the 1335 days terminate, they will return, and Daniel and all the saints will stand in their lot in the new earth.

The Time Near.

We call the attention of our readers to the first article in this paper. The argument there advanced to prove the time of the Advent near, is worthy the serious attention of all who are looking for this blessed hope. We know not that the argument can be evaded. If it cannot, then it is truly near even at the doors. How important it is then, that all should watch, "lest coming suddenly, he find you sleeping," Mark xiii. 36.

At the request of a brother, who left for the west before our paper came out, an edition of it was struck off for him under the head of "Bible Examiner Extra," which, in the hurry of the moment, as the brother was waiting for the edition, was printed without name, date, or place of publication. It was written by Bro. Bliss, the junior editor of this paper.

We have heretofore protested against pointing to any particular day, and our mind remains unchanged in relation to this subject. We look for this event to transpire sometime in the year 1843, according to a previous statement in Miller's Synopsis. We do not look for the event on any particular day or month in the year, but we do look for it within the year, at the termination of all the prophetic periods, according to the apostle, Eph. i. 10. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." But the evidence presented in that article is so striking, that we feel it our duty to present it to bible students generally.

BRO. STORRS closed his lectures at the Marlboro' Chapel, on Wednesday evening of last week. The truth he there promulgated was listened to by many a listening ear, and we believe that many souls were blessed through his instrumentality, and have learned to love the appearing of Christ. Bro. S. is now lecturing in Albany. May the Lord bless his labors until he shall appear.

City subscribers can pay their subscription to brother J. Russel, the city carrier of this paper, or at our office, as is most convenient.

Letter from Geo. A. Stirling.

To the Editors of the Signs of the Times:
GENTLEMEN—Although unable to agree with you as to the year 1843, and the non-restoration of the Jews, still I have looked with admiration upon the boldness with which you have been enabled to hold up before an unbelieving and scoffing world, the solemn and glorious truth—the Son of man is near, even at the doors. For better than ten months I have proclaimed in the ears of all who hear me, that "something of unspeakable moment is at hand." I read these quoted words yesterday in your paper, and as they are precisely the same ones I have repeatedly used, and as I have not the least doubt that they sprang from deep and awful impressions made upon my mind by the Spirit of God, I am deeply struck by the coincidence of their being manifested in like manner to the Rev. Mr. Brown, as signified in your paper. What, my brethren, does this mean, but that the Son of man is now working deeply upon the hearts of his chosen children, preparing them, and teaching them to prepare others, for his immediate coming. This is the interpretation I have given to what Christ in his infinite condescension has done for me; and now that I discern precisely the same manifestations made to a brother clergyman in a far distant field, of whom I never before heard, and with whom I could have had no previous communion, my convictions are only deep-

ened, and I am filled with a more awful awe of what is soon to come upon the world. "Blow ye the trumpet in Zion, and sound an alarm in all my holy mountain, and let all the inhabitants of the earth tremble for the day of the Lord cometh, for it is nigh at hand." Go on, then, my brethren, fear not what man can do, but rather fear him who can destroy both body and soul in hell. Christ is our shield, our refuge, and exceeding great reward. I speak but the truth when I affirm, were I to attempt to describe the course through which my master has taken my mind the last ten or twelve weeks, I could not use more explicit terms than those Bro. Brown has used, as expressive of his. To God let us give exceeding glory. I cannot but repeat that the coincidence is most marvelous and expressive in these days of darkness and unbelief. "Truly these are strange times." Strange because previously we have had so little faith, and now to be introduced so suddenly into that marvelous light in which Christ is closing up the scenes of these last days, fills us with as much astonishment as the young convert is filled when he first tastes an omnipresent God—and we exclaim, notwithstanding our previous light, "What a Babylon, what a Babylon we are inhabiting!" Before, we were like little children sitting in a dungeon lighted up by a single candle, hence we could see but a little distance, and had not the most feeble conceptions of the depravities with which we were surrounded. But now the sun itself has come down in our midst, and Oh God! what sights do we behold. The valley of dry bones, and a church dead in the wilderness, are to us no longer figures of speech, but we see them as with the naked eye, and cry, O Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. Then said I Lord how long? A deep and awful revival of religion has been given to my church in the mean time. On the last Christmas eve, I preached the Son of man near. It was blessed by the Spirit immediately to the deep anxiety of a few, and the work has extended until it has embraced nearly every soul above 12 or 14 years of age, in fact all excepting a few who have shown an unwillingness to seek; hence to some considerable extent I have an additional testimony that it is a truth which Christ now especially blesses. I feel a strong inclination to express more particularly the course of the Spirit with me. The Monday evening following this proclamation—Christ at the door—I was invited to attend a union prayer-meeting, during which I rose and spoke, concluding with a strong declaration that now God was going to pour out his Spirit greatly. I thought of no such thing when I rose. And the firm determination with which I spoke could only have come, as I felt at the time it did, from the Spirit of God. The event has confirmed it. It was during this week that the Holy Ghost was given me in a new and glorious manner, and I was enabled to realize all that brother Brown does state, a mighty increase of faith, and love, and spiritual discernment, connected with an irresistible disposition and determination to proclaim, Lo, the Bridegroom cometh. Christmas eve I did it tremblingly, somewhat doubtfully—but now I was fully persuaded that my faith stood in the "power of God," hence there was no hesitancy. The Spirit took of the things of Christ and showed them unto me. I was in a measure prepared for this by reading the Bible in connection with the writings of Bishop Newton, and other distinguished divines of the Church of England, who maintained the true doctrine of the soon pre-millennial advent of Christ, without setting the year, which later they deem beyond the will of Christ to man, although at the same time they say, that they see not but that all things are ready. For the views which I have thus been enabled to take, and the zeal and power with which I have moved amidst this work of God, I have been proclaimed crazy, both far and near; but thanks be to God, if I am beside myself, it is for Christ's sake; hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me, and to all who love his appearing.

A few evenings since, I held a meeting for prayer and enquiry in my own house, and was filled with great surprise at the manner with which the Spirit came upon me when I told the hearers of Christ's

soon coming—so much so that I made it known to all present. During the second week of the revival, I was called away about 40 miles to visit a sick brother. On the road I had no peace except I proclaimed at public houses, and at all proper times, the Advent near, and in the mean time the Spirit brought to my mind *without any previous thought on my part*, the long neglected Scripture, "Is any one sick, let him call on the elders of the church," &c. I was filled with dismay—enquiring most diligently of Christ whereunto this would lead, and was soon composed, feeling that if now He was reviving one long neglected truth, it was not at all incredible that He should revive another, and that He should bestow it upon one whom He had formed by grace to fear neither man nor the devil. "Truly, these are strange times!" But only strange because we are now just waking from spiritual death, and coming of a sudden out of deep spiritual darkness—beholding the veil torn in twain which shut out from our eyes the full light of God, and the glory with which he will soon fill the earth. Let then the watchmen set upon Zion's towers, cry aloud and spare not; especially let them whom Christ has raised to the highest pinnacle, whose spiritual vision is most extended, let them too cry speedily of all things they can see coming on the face of the earth. Let him cast his eyes over the signs of the times, and proclaim them all in one voice. Point to the water-wheel of the great manufacturer; show how it has ceased its roll; look to the once thronged exchange, and see how it is deserted of its worshipers—closed as it were and still as the temple of Janus, when Christ first came; point to the sailor sleeping upon the shrouds to pass away the unemployed hours of a prostrate commerce; let him look to the once rich forsaking their palaces for the humble dwelling, exchanging the sumptuous dinner for the single potato. Amidst all this distress, see the poor beings looking to a sinful Congress for help—getting none. See how God is confounding their councils, making their boasted wisdom appear foolishness to all men. Crying that the country is dying of poverty, yet spending tens of thousands to recall in one session the foolishness of a previous one. Humanity finding no relief here, tell them of the next Providence—the raising up a body of men who proclaim from one extreme of this distress to the other, Lo, the Bridegroom cometh, go ye out to meet him. Ye have nothing else to do; look for this blessed hope, and glorious coming of the great God and our Savior Jesus Christ. He shall wipe away all tears from your eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. "Be patient, therefore, brethren, unto the coming of the Lord."

Yours, in the hope of the gospel,
GEORGE A. STIRLING,
 Minister of Episcopal Ch.
 Huntington, Ct., March 24th, 1843.

TO CORRESPONDENTS.—We have examined the questions sent us by brother Judd, but considering the shortness of the time, we do not see that the discussion of questions, having no immediate connection with the time or nature of the kingdom, will advance the cause of Christ or be interesting to our friends at this time. Let us leave all questions that do not immediately bear on the great question.

An opposer in an exchange paper, says, that "the kingdom of God has been set up in this world, and that if historians had been particular in giving the time of that event, it would have saved much trouble." Daniel has given us the time. It will be at the end of the 2300 days.

PROF. WHITING is expected to commence a course of lectures in this city soon. Notice will be given in our next.

SACRED MELODIES.—This beautiful little Hymn Book is now out, and ready for delivery. It contains all the most approved Second Advent hymns, 72 pages. Price 6 cts single, 50 cts per doz.

Letter from Brother N. Billings.

DEAR BROTHER BLISS:—With your permission I will give you a brief sketch of my labors for two or three months past, and in the columns of your paper I wish to record the memory of God's great goodness to so unworthy a servant. I will first refer you to the letters of our beloved brother White, published in the 22d and 23d numbers of the 4th volume of the "Signs of the Times." He there gives an account of a conference which was held in West Wrentham, Mass. and of the blessing which was, and has been since, poured down upon both pastor and people, in that place. I wish to thank and praise the name of the Lord, that he permitted me to visit that place and to labor with that people. Our beloved bro. Boomer the pastor of that church, during the conference, embraced the doctrine of the coming of the Lord in 1843, and has been truly an efficient laborer in that field. The amount of good which has there been done, eternity alone will unfold. Since the close of that conference, I have labored with brother White in different towns in the vicinity of Wrentham, Mass., till within about four weeks. Since that time, I have spent a few days at home, and have also visited Worcester, and spent some time with our beloved advent brethren in that place. From there, I was called to lecture in the town of Millville, near the Rhode Island line, where our brethren, Mears, Wetherbee and Follet, from Worcester, had labored some time since in connexion with the labors of several pious and devoted sisters from the same place. There also, God's blessing had been poured down, and sinners converted.

On my arrival there, I found the revival had subsided. I however commenced lecturing there, a week ago last Thursday evening. The Sabbath following, as we could not occupy the meeting-house, (it being owned in part by the Restorationists,) I received an invitation to go to Smithfield, Rhode Island, a distance of about two and a half miles. I accordingly went, and lecture in the morning and afternoon, speaking about five hours in two lectures, to a patient and attentive audience; at the close of the afternoon service a deep solemnity rested upon the congregation, the Lord was there by his Spirit, and moving from heart to heart. It was a solemn time; several arose for prayers. In the evening there was a third meeting, and the power of the Lord was in the midst. In order to fulfil an appointment, I returned to Millville to lecture in the evening. But the meeting at Smithfield was attended by the power and presence of God in a remarkable manner, sinners came forward without invitation, and besought Christians to pray for them, and in a few hours were brought to rejoice in a Savior's pardoning love.

The subjects of this revival were all young persons, numbering, in all, about ten or twelve individuals, and principally young men. This, my brother, was indeed the power of God. Never before did I witness any thing like it. These dear young persons are loving disciples truly, it gives them no trouble to tell them the Bridegroom is just at the door. They want to see him. And oh such an act of sovereign grace, it seemed to me the Lord came down in mighty power, and rescued these lambs from the jaws of the devouring lion, and left the rest to hardness of heart. Since that time, I have delivered several lectures in the same place, but there has been no more conversions to my knowledge. In this work I have been more than ever convinced that the Lord is just at the door, and that he is making a short work in the earth. Oh may God prepare us for the coming of the Bridegroom and the scenes of the judgment. But here I must come to a close, desiring earnestly the forgiveness of all men, but more especially the forgiveness of God through the merits of his dear Son, and a thorough cleansing from sin in the blood of atonement.

Yours, truly,

Boston, March 23, 1843.

IMPORTANT.—The more we fear God, the less we shall fear men.—*Mason*

Letter from David Bates.

DEAR BROTHER HIMES:—I improve a few moments to write a word to let you know that the doctrine of Christ's second coming is a subject, respecting which, I have been in the dark till within a few months since; but bless God that I attended the Chicopee Camp-Meeting; the subject of Christ's coming was then presented in a clear light. I came home, and as the Bereans did, searched the Scriptures to see if these things were so, and bless God, light broke into my soul as it never did before. I continued to search, and can come to no other conclusion, but that Christ is soon coming to call his ransomed people home. I commenced proclaiming the second coming of Christ, some began to feel on the subject, and providentially brother Nicholls from Three Rivers, came here and delivered a few lectures; we commenced a series of meetings and the Lord poured out his spirit in a powerful manner; sinners were converted, backsliders were reclaimed. Those that never attended meeting were the first to embrace the truth. Blessed be God, the Lord is doing wonders, blessed be his name. While some are saying my Lord delayeth his coming, and others are crying peace and safety, while the Bible plainly declares that sudden destruction cometh. Some, blessed be God, are looking for that hope of the glorious appearing of the great God and our Savior Jesus Christ. Who shall change our vile bodies to be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.

It seems evident that we are living on the point of time. God's people are purified and made white and tried; the wicked are doing wickedly, none of the wicked understand, but the wise understand; they are trimming their lamps, are sounding the Midnight Cry, are seeking a full conformity to God's will in all things, knowing that without holiness no man shall see the Lord. They not only love the Savior, but love his appearing, knowing that when Christ who is our life shall appear, then shall ye also appear with him in glory. The time is growing shorter every moment, what we do must be done quickly; we have no time to spare; I hope the Midnight Cry will continue to be sounded till all our fellow men are awake to the subject, and prepared to meet the Bridegroom when he cometh.

I must close, I feel on this subject, and I hope I may live so that when he comes I shall be ready. Praise Jesus. Respectfully yours.

Blandford, Mass. March 20, 1843.

Pres. Weethee, of Beverly College.

BEVERLY, MARCH 17, 1843.

BROTHER HIMES:—I am a stranger to you, but bless the Lord, I hope we are children of the same Father. It is with difficulty that I give utterance to my feelings. Hope is my anchor: It springs up with the freshness of youth, and the vigor of manhood. My soul is full of Divine love. Oh, that the world would but give earnest heed to the last woonings of the heavenly Dove. For more than six months I have been closely examining the subject of the second advent of the Savior, and am persuaded that "my Lord" will not "delay his coming." Nature is uttering the sentiment in its most impressive language: and the inspired page sets out in bold relief the startling truth, "Surely, I come quickly." May every Christian heartily respond, "Amen, even so, come, Lord Jesus." But, Oh, my God: Is there not reason to fear, that many great men, from Church and State, will be consumed at the Marriage Supper of the great God, as the enemies of the Bridegroom?

I am in a land of opposers to the doctrine of the second advent near; yet I feel it my duty to preach the truth, come what may. I dare not do otherwise. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezek. xxxiii. 6. God forbid that I should be stained with

the blood of lost souls at the judgment. I know that my worldly reputation will suffer. This is a matter of no consequence, if I can but please my God. I have been called a fool already; I am willing thus to be counted, for Christ's sake. Why, I ask, is there such an array of persecution? Is it from a tender love of the truth? Have the selfish, the Deists, and Atheists, so deep a solicitude for the honor of BIBLE TRUTHS!!!? Who are the opposers? Are they the zealous, the anti-sectarian Christians? Are they those who have prayerfully investigated the subject? I fear not.

Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. xviii. 13. And yet, how many are saying "It is all a humbug," who have scarcely ever read a chapter in the Bible. I have, for many years, discarded the common idea of the spiritual reign of Christ: but I had disconnected the first resurrection from the judgment. I looked for the conversion and return of the carnal Jews. These sentiments I am now convinced are unscriptural; and I cannot look for any other great event before the judgment. It gives me unspeakable pleasure to hear of the glorious triumphs of the gospel. I am desirous of doing all the good I can, as the time is short. I am so engaged, during five days in the week, in the Institution, that I cannot preach as much as I could desire; yet, I intend to be industrious during the remainder of my time. I have more calls to preach upon this subject than I can fill. I commenced a series of sermons on the second advent, within ten miles of this place, on the 24th inst. We have but little information through the country on the second coming of our Lord, but it is beginning to spread, and no power on earth can hinder it. I should be glad that you could send me the best of your works on this subject, and likewise your paper. As I am in the midst of such opposition, I wish to be able to give the people the reason of my faith. You can send the price with them, that I may remit the money. Please send them immediately, that they may reach me by the 28th of this month, as our vacation then commences, and I shall be absent, in Athens county, during the month of April. I should rejoice to see you all. Cannot some of you come to this part of the country? The New York Observer circulates all through this region, and Dr. Weeks is in every mouth.—A lame production, indeed. His 41st CHRONOLOGICAL mistake is a most singular one, indeed. "Mr. MACCABEES," a chronological error, truly!! and yet, it is one of the "sixty." If he keeps on, he will make some Millerites, at least.

Our moments are flying rapidly. The work we have to perform is momentous;—the last sands are dropping from the glass of time;—the great time-bell is about to toll the hour of midnight;—and shall we sleep? Shall the ark leave time's shores, and souls be left to perish through our neglect? If we err, let us err on the safe side. Yours in the bonds of the gospel.

J. P. WEETHEE.

President of Beverly College.

To the House of Israel.

YE house of Israel,—of whatever country, creed, color, or condition, as many as the Lord our God hath called, who have wrestled with God and prevailed by the faith of Him to whom all the promises were made, and in whom they are all "yea" and "amen"—look up; lift up your heads and rejoice, for KNOW of a surety that your redemption draweth nigh. Be assured, beloved brethren, that the time of our sojourn is just running out, that the times of our dispersion (Lev. xxiv.) which the God of our Fathers, Abraham, Isaac and Jacob, and our God, foreshadowed by the hand of Moses should come, and continue upon us for the sins of our Fathers, are waneing to their very close, consequently the time has arrived for us to look for the fulfilment of the PLEDGE of our return,—of our gathering,—and everlasting settlement in the LAND promised to our Fathers—yea rather given to them by the most solemn covenant, and which the immutably faithful Jehovah confirmed unto our Father Abraham by an oath; which "LAND" cannot, by any stretch of modern transcendental theology, scoffing or sophis-

try, be made to be *this earth*, which bringeth forth thorns and briers, which is nigh unto cursing, whose end is to be BURNED. This earth reserved unto fire against the day of judgment and perdition of ungodly men; BUT the "world to come" whereof the prophets spoke; the angels sang; Jesus, our risen Brother, taught; and for which all our house have looked with confidential hope (hope, assured by God's own faithfulness,) and by faith embraced with joy so ardent, that concentering not with old Adam's flesh and blood, they cheerfully endured tortures and ills unnumbered and unnamed, not accepting deliverance that they might obtain a better RESURRECTION. Which pledge we find for one instance, and one is all sufficient, in the same scriptures as foreshadowed our dispersion. See Lev. xxvi. 40-42. "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me, and that I also have walked contrary unto them, and have brought them into the land of their enemies, IF THEN their uncircumcised (Rom. ii. 28, 29,) hearts be humbled, and if they accept of the punishment of their iniquity; THEN (i. e. of course when we have been punished for our iniquity by being reigned over by our enemies 7 times or 2520 years) will I remember my covenant with Jacob, Gen. xxxv. 9-12, and also with Isaac, Gen. xxvi. 3, 4, and also with (Gen. xxvii. 7, 8.) Abraham will I remember; and I will remember the land.

Now, ye elect of God; ye children of promise; ye household of faith; ye branches, abiding in the true and LIVING vine, which is Jesus the righteous branch of David; Abraham's promised seed; who 1810 years ago brought in everlasting righteousness, and has since been waiting at the right hand of the majesty in heaven until these *times* should be fulfilled; even Christ the Son of God; let me freely speak to you of the assurances which our everlasting God hath given us of the prompt fulfilment of the afor-quoted pledge.

One assurance (Gen. xv.) was enough for our Father Abraham. His faith staggered not when the same God required him to immolate his son, his only son "in whom" said he, "shall thy seed be called;" accounting him faithful who had promised, although it should be necessary to raise him from the dead. Are we of the faith of Abraham? then, if our faith be not weakened by the multiplicity of the assurances, that we have, as beacons of brightest glory, so resplendent with the blaze of clearest truth; that compared with all the light the patriarchs had, 'tis like the noon day sun. And as from day to day we tread the fire doomed soil of this benighted land, our way thus lit with glory, beaming from our desired haven, we each may mount some eminence, like Pisgah, now and then, and count the spires and precious stones of Zion; and, lest we should grieve our Holy guide with an impatient reverie, we are constrained to pray for perfect patience.

As sure as we were begotten AGAIN to a lively hope by the resurrection of our Prince from the dead, as sure as the Father condescended to prove it by the gift of the Holy Ghost to witness with our spirits that we are his children by adoption; so sure are we that our king will come to perform "THE COVENANT" this year! We have assurances enough for Abraham's faith. He who will not believe with the assurances we have, would not though one rose from the dead. So believes your humble brother in the Lord.

J. WALSTENHOLME, JR.

Providence, R. I. March 12th, 1843.

Mistakes of Dr. weeks.

In glancing at No. 3 of Dr. Weeks' "Mistakes of Millerism," I have learned that the Doctor himself is not quite infallible. For instance, the Doctor gives us the following paragraph.

61. "One mistake is considering all Daniel's vision's but one vision; when they were several distinct visions, seen at the distance of several years

from each other—Mr. Miller says, p. 52, "We learn that the angel Gabriel was sent to instruct Daniel, and make him understand the *vision*. You may enquire what vision? I answer, the one Daniel had in the beginning, for he has had no other." I think this a mistake, for he certainly had four; one, a vision of the four beasts, in the first year of Belshazzar; another, of the ram and he-goat, in the third year of Belshazzar; another, in which he is instructed as to the 70 weeks, which was in the first year of Darius; and another, five years later, in the third year of Cyrus, in which he receives the explanation of the ram and he-goat. It is a mistake, then, to represent Daniel as having had but one *vision*."

Now the question is, has not Dr. W. either mistaken or misrepresented Mr. Miller? When the latter uses the phrase, "for he has had no other," is it not qualified by the preceding phrase, "the one Daniel had in the beginning?" Look at Daniel ix. 21—"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning," &c. Compare this with chapter viii. 16, "And I heard a man's voice between the banks of Ulai, which called and said, Make this man to understand the vision." It is worthy of notice, that this is the very first instance in which Gabriel is mentioned in the book, and as the very next is the one noticed in chapter ix. 21, common sense requires us to connect this last passage with that in chapter viii. 16. Perhaps one of the learned might have added to the sentence used by Mr. Miller, "for he has had no other," the following one—"in which Gabriel is mentioned"—and yet without this addition, the sense is too obvious to cause any difficulty even with an unlearned reader—yes, so obvious, that when the Doctor gravely brings it forward as one of the "Mistakes of Millerism," we can hardly persuade ourselves that he acts in good faith.

If poor Mr. Miller, who does not pretend to understand any language but English, should occasionally make a mistake by following our common version, he must be held up to censure as one who is *profoundly ignorant*. What shall we then think of a Doctor of Divinity, who claims an acquaintance with Greek and Hebrew, if he commits a gross philological blunder while laboring to prove that an unlearned man has erred? As an illustration we quote the 62d paragraph:

62. "To impress the idea more deeply, that Daniel had but one vision, he prints the words *the vision* in italics, a great number of times, as though the word *the* was particularly emphatical. He does this no less than seven times on the 57th page of his lectures. And when Mr. Dowling had referred to one of the texts so rendered, and had objected that there was no *the* in the Hebrew of that text, Mr. Miller replies, not by giving up the argument, as he ought to have done, since, if the word *the* had been emphatical it ought to have been expressed in the Hebrew; but, since Mr. Dowling had referred to a different verse from that on which Mr. Miller most relies, (Dan. ix. 23,) he says, (Views, p. 186,) 'He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dares not say the word *the* is not in the 23d and 24th verses, to seal up the vision, &c.' And Mr. Miller adds, 'you see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you, and cry peace.' He thinks, then, that the argument is sound, and that the words *the vision* are to be considered emphatical, and may be relied upon to prove all Daniel's visions to be one.—But since he refers particularly to the words *the vision* in the 23d and 24th verses, and dares any one to say *the* is not in them, I have looked at them both, and find the word *vision* in the Hebrew, in both cases, entirely without the article *the*, or any other thing to render it emphatical. And Mr. Miller may be assured that this is not a mean subterfuge intended to deceive. It is sober earnest. It is Mr. Miller who has made a mistake."

The practice of omitting to write the Hebrew article *Hay*, where it would be preceded by the prepositions *Beth*, *Caph*, or *Lamed*, is the *general* one, in this language, yet the points show that the article *is understood*. In the very instance noticed by the Doctor, in the 23d verse, we have two specimens of this practice." "The matter," in Hebrew, is *Baddabar*.

The article *Hay* is not written, but its appropriate point, *Pattah*, is placed under the preposition *Beth*, ("in," &c.) which loses its own point, *Sheva*. Every tyro in this language, sees that the article is understood. Let the word be written fully, and it would be *Behaddabar*. For the Hebrew rule on this subject, we refer the Doctor to the grammar of Hyman Hermitz, a learned Jew, formerly a teacher in this country. On the 35th page of the 5th London edition, he will find the following words: "To express the relations described by the letters *Caph*, *Beth*, *definitely*, either *Hay*, (with *Pattah*) is annexed as *Behaddabar*, or which is more usual, the *Hay* omitted, and its vowel point is placed under those respective letters, thus *Baddabar*." In this same 23d verse, the words "the vision," are, in Hebrew, "Bammareh," with the article *understood*, instead of the fuller method of writing *Behammareh*. The Doctor's criticism in this case would find a parallel in our own language, were he to contend that the letter *e* is not understood in the word *talk'd*, though every school-boy would insist that the *apostrophe* showed the contrary. Suppose we test the Doctor's theory respecting the article, by the passage before us: "Therefore understand matter and consider vision!" However luminous such a sentence might be for the Doctor, I frankly confess that with others, whose "ignorance (in his own words) is *most profound*," I should be sadly puzzled. If the Doctor will take the trouble to look at the earliest version of the Scriptures, the Septuagint, he will find that the translators have used the article in this case—*Kai ennothet en o semati, hai sunes en te optasia*.

In the twenty-first verse, the article is understood, notwithstanding what Mr. Dowling has said, or even the Doctor himself. "In the vision," is, in Hebrew, *Bechazzon*; the preposition *Beth* having the point *Segol*, which it takes from the omitted article and employs, instead of its own point *Sheva*. This word, written fully, would be *Behechazzon*. The rule for the use of the point *Segol* (instead of *Pattah*) is thus given in the grammar which I have quoted: "Hay with *Segol* is used before nouns (not being monosyllables) beginning with *Ayin* or *Cheth*, having *Karretz*, for their vowel."

In short, the English version is perfectly correct in employing the article in v. 21, 23, and even in v. 24, where we find our translators have rendered *Chazon* the vision, although in this case the article is not written, nor is there a preposition. As the Doctor may think that I am mistaken in this instance, with others whose "ignorance is most profound," I venture to suggest, that if he will examine his Hebrew Bible carefully, he will discover that the practice of expressing the article (either by writing it or using the point of a preposition, to show that it is understood) is by no means as *uniform* in this language as in our own. Hence it does not follow, that the *omission* of the Hebrew article (or its substitute) proves that it should not be employed in a translation. We have a case in point in this very verse, where "Kodesh Kodashim" is properly rendered the "most holy," (literally, the "Holy of Holies") although there is nothing to express the article in Hebrew.

At a future time, I may examine some other mistakes which the Doctor has made. Yours, &c.

COTHEE.

Scoffers Self-Condemned.

The Lord has always fulfilled his word, but he has never satisfied cavilers and scoffers. Every prediction relating to his first coming, was accomplished, and THE TIME was fulfilled, as he said himself, yet only a few obscure persons were looking for him.

While he fulfilled his ministry, he spoke familiarly of his second coming, and said, "when the Son of Man cometh, shall he find faith on the earth?"

But two marks are given to designate the scoffers who live amidst the fulfilled signs of the last days:—1. They shall walk after their own lusts,—that is, live for selfish gratification, and. 2. Shall overlook or despise all God's signs, and say, "all things continue as they were."

We can have neither the signs or the scoffers

more manifestly than they are now. For one illustration of both these facts, read the following from last Saturday's Daily Plebian.

MILLERISM—THE COMET—SIGNS AND WONDERS— Never was a sect more fortunate—never a hypothesis sustained by a more singular coincidence of extraordinary events. The prophets of Millerism seem born to good luck. To sustain their theories and induce a belief in their predictions, we have a perfect rush of signs and wonders. There are wars and rumors of wars in every portion of the world. One day a hurricane strews the shores of ocean with the wrecks of navies. Then come a series of earthquakes, shaking half the globe, burying towns and cities, destroying thousands of people, agitating the vast sea, shaking the hills, and sinking whole islands beneath the waves. There is a hole just now, in the bed of the Mississippi river, down which the wreck of one steamboat has sunk, and where the waters are running in a whirlpool. The whole valley of the Mississippi rolls and trembles as if it reposed on a great ocean of melted lava.

As if this were not enough, here is the comet, blazing across the sky, spreading terror with its strange radiance and its fiery tail. * * *

Every age has had its prophecies and its impostures, Millerism is but a revamped humbug. It is a piece of gross assumption in these men to pretend that they understand the prophecies and their interpretation, better than the churchmen of so many centuries. Have the theologians of all ages been in darkness, that the light should burst upon this Miller?

Since the earth began it has always been subject to convulsions, volcanoes have blazed, earthquakes have engulfed, storms have wrecked, pestilence has desolated, wars have destroyed, and comets, meteors, and atmospheric phenomena, have diversified at times the aspect of the heavens.

Letter to N. Hervey.

DEAR BROTHER HERVEY:—On my return from New Jersey, I found a very good letter from you; my gratitude to God for his goodness to me, as well as you, is expressed by my writing;—but Oh, how can I write the feelings of my heart! The blessed SEARCHER of hearts, alone knows them. Human language is too poor to express them, even though it were entirely at my command. O, it seems as it never did before, that God has my whole heart. BLESSED be his holy name, forever, and ever, amen!

If my heart were magnetized iron, and the Holy One the magnet, (excuse the figure) it could hardly draw more powerfully than my Lord seems to draw out my soul after himself.—Yes, my heart, my whole heart is drawn away from earth—from all trust in myself or in man. The Spirit leading me, I cannot, dare not, resist; yet my understanding was never more clear; never more disposed to consider well, every thing my heart believes and loves. My interest in the Second Advent began wth a very sweet and holy, yet strong and melting influence, which inclined my mind to inquire into it, in August last. From that time my mind has been inquiring, and my heart somewhat restless. Indeed, neither has my intellect or heart been satisfied on those portions of Scripture relating to this doctrine, since I left Newton. Now my whole intellectual and moral nature reposes as if the truth is indeed seen. If this sentiment need illustration, let me say that, on the subject of atonement, justification by faith, believers, baptism, &c. my mind is at rest. As it is written, "we who have believed do enter into rest," the heart reposes in a full belief of pure truth, as does a weary head on a pillow of down. ERROR never gives such peace as this. It may lull a person to sleep in sin and leave him as desitute of devotion, as of the Holy Ghost. "Hereby we know the spirit of truth and the spirit of error." I have seen some believe the Bible doctrine of the second coming of Messiah at hand, and they have been bathed with devotion. "Baptized with the Holy Ghost"

But others, of whom I entered an equally good opinion in disbelieving, have lost all comfort in prayer, and been constrained to admit that they had yielded to the devil. This is a fact, whether my reasoning concerning it, be right or not. But when I see such facts, in apparent illustration of established Scriptural principles, it is impossible for me to treat them lightly. You may see what truth I suppose to be explained by these facts, by reading 1 John iv. 1—3. The principle applies to the second advent as obvi-

ously as the first. To believe just what God says, as little children, is to be blessed,—truly blessed with the good spirit. To disbelieve, is to grieve the spirit, and sin against God. Nay more, to yield to the spirit of anti-Christ.

I am too weary to write much, especially as it is late on Saturday evening. It was my purpose to have come to N., to see all I once knew, and tell them how great things the Lord has done for me. My desire is to see brother N. and S., for whom I entertain a strong affection—Lord Jesus, bless them, and "open to them the scriptures," that their hearts may "burn within" them. If it be possible, I shall be there, Lord willing, soon. Your name is announced in N. Y., can you not come this way? do, and write me as long as possible before hand.

How plain and pregnant with meaning is the leading petition in our Lord's praying, "thy kingdom come." This I never understood till now. It is the kingdom seen by the prophet Daniel in vision, that will be the millennium, not of the imagination, but of God, and gloriously beyond conception. The millennium which human imagination aided by a spiritual interpretation of plain scripture, has framed and comprehended the man of sin and the devil and death,—more or less of all the ills which sin has originated, and then instead of losing itself in the brightening glories of eternity, of the end of the 1000 years, (as does the millennium of the Bible,) it makes provision for the almost triumphant reign of satan. O Lord, deliver us from such a millennium, thy will and not mine be done. When I went to New Jersey, I left my big Bible open so that the eye of Mercy might see what I wished to be prayed continually, "come Lord Jesus, even so come quickly, Amen! Grace be with thee; Amen! Yours in hope of the better resurrection. J. B. COOK.

Middletown, March 10th, 1843.

NOTE.—The above was a hasty letter to brother Hervey, and not intended for publication; but it is too excellent an epistle to be lost, and we trust brother Cook will excuse its publication.

The Cause in Canada.

Its success—the wants of the people with an Appeal in their behalf—addressed to those in the States that love the appearing of Christ.

DEAR BRETHREN AND SISTERS:—The cause in the Canadas is advancing, the Midnight Cry is echoing through those cold regions and is attended by the blessing of that God who is the author of it.

The efforts made in the Canadas have been few, compared with what has been done in the States. The duties upon books are so high that but few have been distributed among the people,—and while the States are favored with hundreds of lecturers—there have been but a very few in the Canadas. In the month of January last, some of the friends of the cause in the states and Canadas, parted with a portion of their property and placed it in the hands of brother H. B. Skinner for the purpose of establishing a paper in the Canadas. A paper called "The Faithful Watchman," has been published weekly since that time, (edited by brother Skinner,) and has been the means of waking up thousands, and leading them to consider upon their ways—to prepare to meet their descending Judge. The entire population are in a state of excitement. The anxiety to hear and read upon this subject is rapidly increasing. The prospect of doing good was never more encouraging. (Brother Skinner has published one thousand copies of the paper weekly since the middle of January last—making about ten thousand copies. The greater part of these papers have been given away. They have been scattered broadcast over both provinces, and in the Providence of God they have done much good. The paper has effected more good, than the same amount of money expended in any other way could have done.)

This paper has been sustained principally by friends in the states. There are not one hundred and fifty paying subscribers. Money is plenty in the states when compared with the Canadas. Multitudes of individuals who wish to read the paper, and who are in possession of large tracts of land, cannot raise money enough to pay for a paper. Brother Skinner has thus far been enabled to pay his printer weekly, but now his funds are very low, and unless he receives help immediately the paper must stop.

Dear Brethren and Sisters, what shall be done? Shall the paper stop? Shall we hold with an iron grasp our earthly treasures, and let the Faithful Watchman that is now doing so much good, cease to speak? Shall the Canadas perish for the want of light when we have the means of giving it to them?

They are now alarmed, and shall we permit them to relapse into a state of indifference? Shall they be shrouded in their death-like slumbers again, to sleep on until they are aroused by that awful trumpet that shall start the very dead from their graves?

No Brethren, never; The efforts you are willing to make for the States, warrant me to expect, that as soon as you learn the wants of the Canadas, you will hasten to supply them. I need say no more. The paper must, it will be sustained. Let earth and hell unite to hush its voice, and all their efforts will fall as powerless as the moon-beams on the snows of Nova Zembla. It is "The Faithful Watchman—it will speak, and speak the present truth. It will cause the widows heart to leap for joy as it enters her lonely cottage. It will cause the heart of the poor brother (who like his Savior has no where to lay his head,) to beat with heavenly emotions as it speaks to him of the heavenly country.

It will cause men's hearts to fail them for fear, as amid the deep snows, and piercing winds of those cold regions, its voice is heard in deep toned thunders, crying "Behold the Bridegroom comet." Brother—Sister—do your duty in sustaining "The Faithful Watchman," and though the world curse you, "thou shalt be recompensed at the resurrection of the just." Yours in hope of the glorious appearing of the blessed Savior this year. "Amen, even so, come Lord Jesus." COLUMBUS GREENE.

Colchester, Vt. March 21 1843.

P. S. Let those who can assist in sustaining the paper send their money, to J. V. Himes, Boston, Mass. and it will be sent immediately to the Canadas.

C. G.

NOTE.—I heartily concur in the above statement and appeal, and hope our friends will duly consider it. We are grateful for recent assistance to this noble enterprise, and trust the future will be provided for.

J. V. HIMES.

Letters

FROM POST MASTERS, TO APRIL 1, 1843.

Windham, Me; E Baldwin, Me; N York Mills, N Y; Greenwich, N Y; Hadley, Ms; Johnson, Vt; Woodstock, Vt; Blacks, Me \$1; Meredith Centre, N H; Boothbay, Me; Patterson, N Y; Woodstock Vt; Westboro, Ms \$4; Durham, Ms \$2; West Charlton, N Y; New Ipswich, N H; Burnt Hills, N Y; Perrysburg, O; Monson, Ms; Templeton, Ms; Monmouth, Ms \$1; Falmouth, Ms; North Scituate, R I; South Truro, Ms; Walpole, Ms; Bangor, N Y; Stow, Vt; Meriden, Ct; Bridgeport, Ct; Three Rivers, Ms; Sugar Grove, O; W Haven, Vt \$1; Dayton, Ill; New Market, N H; Portsmouth, N H; Weare, N H; Westminster, Ms; Alton, Ill; Stillwater, N Y; Westfield, N Y \$1; Oneida Lake, N Y; Cuttingsville, Vt; Charleston, Me; E Corinth, Me; Hebron, Ct; Watersville, Vt; Colchester, Vt; Ware, Ms; Middletown, Ct; Wells, N Y; Winchendon, Ms.

INDIVIDUALS.

A. M. Averill; Books received, balance of account \$2,12; J. H. Lonsdale; J. H. Reynolds; R. H. Ford; A. Way; P. A. Olmstead; D. Chase; "A Wanderer," Gorham, Me; M. W. Burlingame; John How, Carroll, N H; H. Patten and Co. \$50; J. Litch, 139, 72, Bill, E. H. Jr. 40, 60; E. Shepherd; Mary L. Hunt; V. H. Randall; D. Plumb \$10; W. H. Peyton \$2; F. Gale; W. S. Miller; W. W. Miller, &c. Reynoldsburg, O; A. Judd; H. Moulton; Spencer Horn; H. V. Davis; Henry S. Allen; D. Burgess; E. Ferguson, books sent; W. L. Phipps; A. M. Billings; "C" Haverhill, Mass; W. W. Farnsworth.

Bundles Sent.

J. H. Lonsdale, Providence, R I; J. Weston, South Gardner, Mass; A. M. Billings, Claremont, N H; Mrs Geo Storrs, Albany, N Y; H. H. Hall, Perrisburg Ohio; box 36 Park Row, N Y; box, H. Patten and Co, Utica, N Y; Rev J. Litch 41 Arcade, Philadelphia; S. R. Hathorn, Bridgewater, Vt; W. H. Peyton, N N Salem, Mass; Rev. Chester Tilden, Palmer, Mass; Michael Holbrook, Holden Mass; D. Burgess, Hartford, Ct; Henry V. Davis, N Bedford, Mass; H. W. Ballard, Georgia, Vt;

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

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Boston, Wednesday, April 12, 1843.

Whole No. 102.

THE SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

BOSTON, APRIL 12, 1843.

Prophecy and the Jews.

BY HENRY DANA WARD.

J. V. HIMES: Dear Sir—I have this day received yours, covering a note signed, "Many Inquirers," dated last October, and addressed to you, respecting some interesting prophecies relative to the Jews, and I lose no time in responding to your request, as far as I am able, "to reply to above note."

1. The note purports to be an extract from some history of the Jews, as follows: "The scattered remnant of Judah and Israel are to return, and seek the Lord their God, and David—the Beloved—the Messiah—their king, and shall fear the Lord and his goodness IN THE LATTER DAYS. And this was to take place, not after the seventy years' captivity; for on their return from Babylon, they waxed worse and worse, and crucified the Lord of glory. But it shall take place after the children of Israel shall have been "many days without a king, without a prince, and without an ephod, and without a teraphim." (See Hos. iii. 4, 5.)

2. "Hence they shall be converted to the Lord Jesus Christ. This is fully established and illustrated by St. Paul, in the 11th chapter of his epistle to the Romans. "The withered branch will be lifted up, and grafted into the trunk." It is also to be believed that the Jews will be restored to their own land, which was possessed by their fathers, and given by the covenant of Abraham to them forever. (See Gen. xiii. 14, 15.)

3. "The only plausible objection is, that those promises of Israel's restoration are referable to their return from Babylon's seventy years' captivity. In Deut. 29 and 30, we have the clearest demonstration, that their restoration is yet to come. They were to be gathered out of all nations under heaven. This cannot apply to the captivity of Babylon: they returned only from that single country. "If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God gather thee, and from thence fetch thee. And the Lord thy God will bring thee into the land, which thy fathers possessed, and thou shalt possess it." (Duet. xxx. 3, 4.)

4. "And then when they are at home in their father's land, they shall be converted to their Beloved, their David, the Messiah; for it is added: "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love thy God with all thy heart, and with all thy soul, that thou mayest live." (v. 6.) Now we repeat it, this was not fulfilled after their short captivity; for instead of being made holy as a people, they waxed worse and worse, until they as a nation rejected their true Messiah. Hence it refers to what is yet to come, after the present long captivity. See Bishop Newton on this point, in his Dissertations on the Prophecies; Dr. Mede, in his reply to Dr. Swift's Letter Fourth, and Mr. Frey's Joseph and Benjamin, Vol. ii. Let. 3."

This ends the note which I have divided into sections, and numbered for convenience of reply.

Reply to the Note.

1. So shall they return, even the scattered remnant of Judah and Israel; and the prophecy remains to be even now fulfilled. The return from Babylon was but a type of it. But who constitute that scattered remnant? Is it the scattered ones, or their

offspring of a single age? It may be either, or both together. If it be taken for those of a single age, then all previous ages have no part in the promise, which may seem hard, for the many ages past. If, on the other hand, it be taken for both those of a single age and of every age, then the dead must be raised, which the most renowned Jewish expositors expect, for the fulfillment of the promise; and this is a work the Lord will do, no less surely than he will restore the Jews. He will raise the dead, and judge them too; and the righteous shall inherit with Abraham not Palestine only, but the world to come. "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the law," (that is, by natural descent as Jews,) but through the righteousness of faith. (Rom. iv. 12.) The inheritance is by faith, and it belongs to the faithful, out of every kindred, tribe, and tongue under heaven. The faithful are "a scattered remnant" in every land. God will raise them from the dead. They will return and seek the Lord their God, and the Messiah, David, their king, and shall fear the Lord and his goodness in the latter days, when he shall sit upon "the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." (Luke i. 32, 33.) These things are yet to come to pass, they will come to pass, and when they come, they seem to fulfil the measure of the prophecy according to the divine fulness in Christ; while the interpretation that limits the measure to the natural Israel, is worthy only of the circumcision of the flesh.

2. The eleventh chapter of Romans contains matter, with all Scripture, to humble and confound the hasty commentator, and the confident expositor. It certainly seems to teach some special favor to the natural Israel, as distinguished from the Gentiles; and yet, if I am not greatly mistaken, that favor will be manifested in the resurrection of the dead, (Rom. xi. 15) when the times of the Gentiles are fulfilled and ended, Luke xxi. 24; Rom. xi. 25,) when the fulness of the Gentiles comes in, together with the second coming, "out of Zion the Deliverer," who "shall turn away ungodliness from Jacob," and so ALL ISRAEL shall be saved." (Rom. xi. 26.) Whether born of Abraham, or not, according to the flesh, they are of Christ: "And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) No Jew is a better son of Abraham than this; and when all Israel are saved, such will not be lost, or forsaken, or left out, although we have a Saxon father according to the flesh. And thus it is plain, that the receiving again of Israel, is, as the Apostle interrogatively asserts, nothing "but life from the dead;" (Rom. xi. 15,) which literally means nothing but the resurrection of the dead. And so the second head falls under the first head of this reply.

3. From what has been said, it is plain, that a weightier objection to the interpretation favorable to the natural Israel, is found in giving the fulfillment of the promise to the resurrection of the dead, than to the return from Babylon. Were the question to lie, as the note supposes, between the fulfillment by the return from Babylon, or by a still future return, we should decide at once with the note, it is a future return. But when we inquire into the nature of that future return, we humbly think it belongs to the resurrection, and not to flesh and blood; which is a view of the subject which does not come into the eye of the note. Possibly if it had, the author of the note would have liked it even better than the notion of the Jews' return and supremacy according to the flesh and blood. That "branch" is of all others most "withered," which is dissolved into ashes, and to lift up and ingraft that "withered branch" "into the trunk," is a work of the resurrection which the Lord will certainly perform, whatever his pleasure is respecting the Jews. And then the passages from

Deut. 29 and 30, are demonstrative not only of the futurity of the return, but that every one of the scattered remnant of Israel, who has read and believed the sure word of the prophecy in every age, shall himself also be returned. As it is written: "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather THEE, and from thence fetch THEE. And the Lord thy God will bring THEE into the land which thy fathers possessed, and THOU shalt possess it." (Deut. xxx. 34.) Now, multitudes have been thus scattered, and they lie scattered in all lands. They will return, in new bodies, to the land which their fathers possessed, land of the living and not of the dead, in the new earth wherein dwelleth righteousness, and not sin nor death.

4. "And then, when they are at home, in their father's land," they will obey David, the Beloved, for it is written; "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." (v. 6.) "This was not fulfilled after their short captivity:" in this world it cannot well be fulfilled; for when any heart is so far circumcised of God, as to love the Lord God with all the heart and soul, not only will that man live, but he will not die any more: he becomes sinless, according to the covenant when God takes away their sins. (Rom. xi. 27.) And after their sins are taken away, God is not unjust to pay them the wages of sin: death can have no more dominion over them. As it is written: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (resuscitation) shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you." (Acts. iii. 19.) So it is plain that a time of blotting out of sins is coming, and also a time when ungodliness shall be turned away from Jacob: and these events occur at the same time, to wit: when out of Zion shall come the Deliverer, and God shall send Jesus Christ, which before was preached unto you. It occurs also at the same time with the resurrection, which St. Chrysostom says means "the resurrection," and the context requires it: and that falls in with the fulness of the times of the Gentiles, and of all time.

So that I perfectly agree with the note in saying these promises "refer to what is yet to come after the present long captivity;" but I see a way to fulfil them that is not of this world. What the Lord will do with this world, he has told us: he reserves it, not for the Jews—no, no; but for the "fire, against the day of judgment and perdition of ungodly men. (2 Pet. iii. 7.) Let no one be deceived; the times and the seasons are in the Father's own power: with them I am not at liberty to intermeddle, only always to watch: but the purposes of God will stand, and though a thousand years elapse before the end, the Man of Sin may have the dominion, but never the natural seed of Abraham. What promise they have is in, through, and with Abraham: and that promise was of a city that has foundations, and of a better country, even an heavenly, as the reader may find recorded in the 11th of Hebrews.

In conclusion, I will only say that notwithstanding the promises are given to the children of Abraham, it is not the children of the bond-woman, which is Hager, answering to the Jerusalem that now is, and is in bondage with her children; but it is the children of the free-woman, answering to the Jerusalem above, which is the mother of us all, (Gal. iv. 25, 26,) the people of God in Christ and heirs of Abraham's promises. The promises are made to the seed of Abraham, "which is Christ." (Gal. iii. 16.) The natural seed are a sign of Scripture verity to the latest generation: and the Lord's counsel respecting them, that shall stand. Bishop Newton, Jos. Mede,

and Mr. Frey are men of renown, mighty in the Scriptures. They hold the views of the Note.— Those views may be true, but it seems to me they are weak, partial, carnal; while the view taken in this reply is spiritual, powerful, comprehensive, CHRISTIAN, not Jewish; neither temporal nor worldly; but celestial, like the promises, and eternal;

"Glory to God in the Highest; peace on earth, [the new earth] and good will to men;" the children of God in Christ, whether born of the lions of Abraham or Japhet, manifested to be the sons of God "with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4.

H. D. W.

P. S. As a shadow of good things to come, the carnal Jews may return, much Scripture favors it, but the substance is "Jesus and the resurrection;" from which let no shadows withdraw our devout attention.

This pebble from out of the brook, the Lord send and direct, when it is most due.

On the 24th of Matthew.

DEAR BRO. BLISS—Before I speak of the above-named passage, I would gently reprove your typographer for a few mistakes in my last, which utterly destroy the meaning; such as exports for reports—all for we, etc., hoping that if I shall occasionally report myself in your paper, he will not be disposed to export me for it in future.

There seems to be a little want of harmony of views among the advent brethren on the 24th of Matthew; and it strikes me that in these times when our opponents are as badly confounded in their opinions as the builders of Babel were in their language, we ought to guard ourselves against giving the slightest occasion for a similar charge.

Allow me simply and concisely to give my views on the above portion of scripture, and if I am not correct I shall be happy to be set right.

In 3d verse two distinct questions are asked; the one, touching the desolation of Jerusalem, threatened by our Lord in the previous chapter, xxiii. 38: the other, the end of all things at his second personal coming. From this to the 14th verse inclusive, our Savior gives a synopsis of the events which must precede his coming; of which events he speaks more at large afterward, beginning with the destruction of Jerusalem and carrying us down to the end of time. In his synopsis or exordium, 4—14, he passes over the destruction of Jerusalem—the first thing mentioned is the appearing of false Christs, or those pretending to be Christs, come the second time, of which history gives account—24 in number, between the beginning of the 2d and the end of the 17th century. He continues to speak of events in the order in which they were to appear. No false Christs appeared till after the commencement of the 2d century. Next in order would appear "wars, and rumors of wars," of which were none of any note prior to the siege of the Romans against Jerusalem; nor did our Savior probably allude to that at all, but to events of a later date: but the end would not be yet: for there should be, (7th verse,) great national commotions, famines, pestilences, and earthquakes, in divers places. These were, (8th verse,) the beginning of those unparalleled, desolating, persecutions, which the church must experience under paganism and papacy, (9th and 10th verses;) during which period false prophets should arise, viz. Mahomedan and Romish priests, who would deceive many. Then, (14th v.,) he mentions the last great event in the catalogue, which should immediately precede his coming; the preaching of the gospel for a witness to all nations; then, says he, the end shall come.

Now our Lord begins back, and gives his disciples a more explicit and minute account of those things of which he had just given them an outline. In the 15th verse he gives them signs by which they shall know when Jerusalem is about to be destroyed, that they may have time to escape. The 15th and 20th verses inclusive, relate to this event. A writer in the Signs of the Times not long since, attempted to show that this portion of this chapter

had reference to the desolating persecutions of papacy against the church; but this view must be erroneous; see Luke xxi. 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." It will not do for literalists to depart from their own rules of interpretation. This must be understood literally. It was to this that the angel referred, Dan. ix. 27, from which the Savior quotes. Now, 21st verse, the subject of pagan and papal desolation is mentioned. "For *tote*, then, afterwards, after that, upon that, shall be great tribulation, such as never was, and such as never shall be. If this tribulation was that experienced by the wicked Jews, whom our Lord had denounced, then a contradiction would ensue between the words of the Savior and the angel, Dan. xii. 1: "At that time, i. e. at the terminus of the before-mentioned events, Michael, i. e. Christ, shall stand up for the deliverance of his people; but upon the wicked there shall be a time of trouble, when the seven vials shall be poured out, such as never was since there was a nation even to that same time. The 22d verse corroborates this interpretation; for the elect's sake those days were to be shortened. Who are the elect of God here? the wicked Jews, denounced, scattered, scathed, and cursed forever, unless they repented? Nay; they were given up to blindness, to believe a lie that their souls might be damned. Not so: these tribulations which must be shortened, were the whole series of persecutions experienced in the church by paganism and papacy. These were shortened that the gospel church might not become extinct. The 29th verse confirms this opinion; "eulheos, immediately, forthwith, instantly, at once, after the tribulation of those days, other great signs should appear; i. e. immediately after the greatest severity of the storm of persecution had passed, these signs should begin to appear. If these tribulations were experienced at the desolation of Jerusalem in A. D. 70, we could not say that the dark day of 1780 immediately followed them. Then, 23—26 verses inclusive, then, i. e. after these tribulations begin to appear, and onward, false Christs should appear, of which, (5th verse,) he had told them before. If it be said, "Behold, he is here, or there, believe it not; then a sign (27th verse,) is given by which the coming of our Lord shall be distinctly marked and recognized; this, it strikes me, may be the sign of the Son of man in heaven, mentioned in the 30th verse. Furthermore, "Wheresoever the King of glory shall be, when he comes, (28th verse,) there will his followers be gathered." Glory be to his name, we shall not go into the desert or wilderness to find him then, but shall be caught up to meet him in the air.

Yours in the bonds of Him that cometh quickly.
Lowell, April 10, 1843. L. B. COLES.

Proof from Opposers.

DEAR BRO. BLISS—Our opponents are giving us proof in every movement that truth is on our side—that the event, the approach of which makes us rejoice, and the unprepared to fear and quake, is even at the doors. The ridicule of professors of religion, the sneers of ministers, and the scoffing of those who hate the appearing of Christ, all show us that they are entirely destitute of sound argument to base their opposition; and that they are conscious of their lameness: for they would never degrade themselves by the mean, puerile, ungenerous course they take to put an end to the doctrine of the immediate advent, if they were not driven into straits too narrow for them. I cannot but regard the unparalleled scoffing of the ungodly, as among the most striking fulfillments of prophecy concerning the last days. The unsanctified ingenuity of men and devils is tasked in this matter to the very uttermost. No doctrine that has ever excited the public mind, either on religious or secula. matters, has ever probably, till now, drawn from its enemies such unrestrained, vulgar, blasphemous representations. We are distressed for the consequences which they must soon feel; but we are strengthened in our faith by their conduct. Their scoffing adds greatly to the testimony that we are in the last days, while their diabolical blasphemies prove conclusively that the ground occupied by the opponents of the second ad-

vent, is the devil's ground, and not the Lord's. If God saw we were in an error, he would of course be opposed to our doctrine; and the devil would be for us and try to drive us onward; but is it so? Nay; whether the Lord is on our side or not, one thing is certain—the devil is against us; and he musters all the help he can get: not only from the ranks of common opposers of religion, but from among its professed friends. He has a motley group of soldiers, from the famed D. D. down to the loaing vagabond. Popular, temporising orthodoxy, fatal errors and infidelity harmonize together to make war with their common foe. Evangelical backsliders, Universalists, Sabbath-breakers, swearers, blasphemers and Christian idolators, unite together, "hail fellows, well met," under one common banner, and lovingly blend their influence, to bear down and trample in the dust those who are now looking for the appearing of their Lord. Is it difficult to decide whether the Lord or the devil is on their side of this subject? The flimsy objections, too, that are urged, show that if they had better timber for the construction of a shelter from the perils of the advent doctrine, they would never be seen building such cobwebs. The same fearful consequences, which are so much anticipated from a failure in our expectations, might be urged with equal propriety against vital godlessness, from fear that religion would finally prove a delusion. We look for no evil consequences in either case. The truths of religion, and of the advent, are both written legibly in the word of God, and both indelibly imprinted on our hearts. We never shall doubt the reality of either till by actual demonstration it proves to be false. Such forebodings we cannot indulge, till we find a failure in the promises of God. If I harbor a doubt on this subject, it is wholly gratuitous—I know not an inch of ground on which I can base a single misgiving. The testimony, internal, external, written in the word of God, and in signs of the times, all goes on one side—all tells me, in accents too plain to be misunderstood, that my Lord is about to "make the place of his feet glorious."

Yours truly,
Lowell, April 1, 1843.

L. B. COLES.

Letter from J. Weston.

DEAR BRO. HIMES—I have just finished a second week of lecturing at Athol, Mass. At the end of the first week I was obliged to return home in consequence of sickness in my family. But I returned as soon as I could, and the Lord was with us. Many of the dear brethren and sisters had from day to day a delightful foretaste of the heavenly Canaan.

Many impenitent sinners from Athol and the neighboring towns, came to the meetings careless and indifferent, but went away rejoicing in hope of soon seeing that Savior who had pardoned their sins and sanctified their hearts.

I preached my last discourse to show from Rev. iii. 11: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." It was a delightful and refreshing season to all our hearts.

I learned from a good brother who had been lecturing in a neighboring town that a *Universalist minister* the other Sabbath, went into his pulpit and told his people that he should not preach that day, but read Mr. Colver's lectures to them, as they would do much good. Said the *Universalist minister*, "Mr. Colver and I do not think alike in some points, but he is a very good man, and I admire his lectures!!" Yours &c. J. WESTON.

New Ipswich, N. H., March 10, 1843.

The Cause in Washington.

DEAR BRO. HIMES—Your readers will perceive by Bro. Litch's letter from this place, that I was to remain for a few days and continue my lectures. I have been treated in the most cordial manner by the Rev. Daniel Collier, and the Society of which he has the charge, (viz. the Methodist Protestant Society,) they have exhibited a great desire to hear and examine the matter, and as is usual in such cases, the Lord has revived his work, many souls have been converted to God, and are looking for the speedy coming of the Lord. Many of the brethren

are firm in the belief that he will come in 1843, and I think I can safely say that nearly all the church, besides many others, are convinced that the day is near, even at the doors, and that it is the next event spoken of in the prophetic word. Many who supposed that there would be a temporal millennium, and that the carnal Jews would return to Palestine before Christ could come, have given up their nations, and now say it can not be so.

I have met with some opposition from those who profess to be the friends of Christ, but the Lord is with us, and the truth is gaining ground every day.

The Rev. John C. Smith, a Presbyterian minister, in this city, a man of high standing, has commenced a course of lectures on the Second Advent of Christ. I am informed by a brother who was present at his first lecture, on Sunday morning, that he told his people to be ready, that the signs of the times indicated that some great event was at the door, and it was no time to cry peace and safety.

The Bible has once more become the standard with many in this city, by which to test the truth of any sentiment that may be advanced, and wherever this spirit prevails, the cause in which we are engaged must prosper.

I feel that I can now leave this city with a degree of satisfaction that I did not feel when Bro. Litch left. I close my lectures in this city this evening. I expect to leave for Virginia to-morrow.

Yours in the hope of the speedy coming of the Lord.

JOHN J. PORTER.

Washington, March 27, 1843.

"Men's hearts failing them for fear."

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon, and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming?" And when they hear some evil servant preach "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trouble that will be! But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will be "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them: and the everlasting kingdom of God will be set up and the saints of the Most High, the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye slumbering virgins, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!

Yours in hope of speedy deliverance,

H. H.

Infidelity protesting against Christian intolerance.

One of the most striking features in the history of the times in which we live, is the virulent and vindictive spirit manifested by professed Christians against the doctrine of Christ's speedy coming. Indeed, to such extremes do many of them carry their opposition, that even open and avowed infidels—those who are seeking if possible to extinguish the very name of Christianity—are obliged to pause, and to step aside

from their usual employment, and from the innate principles of common justice and humanity to remonstrate against the wanton misrepresentations and malignant aspersions of those Christians who are persecuting their brethren for believing the Bible. We must believe that the better judgment of all candid men will be convinced, that that spirit which is sufficiently reckless and cruel in its persecution of Second Advent believers to oblige infidelity to cry out with astonishment, cannot be the Spirit of love. The following, from the Investigator of March 15, illustrates the propriety of the above remarks:—

INCONSISTENCY OF CHRISTIANS.

The inconsistency of the preaching and the practice of Christians is an observation so true and so trite that it is almost idle to allude to it. But there is another kind of inconsistency in their character which is not so often considered. We allude to their propensity to condemn both the Infidel on the one hand, and the believer on the other hand who expects the present actual fulfillment of the Christian prophecies. Just observe the scorn and hatred with which Christians in general regard Miller and his disciples, for no other reason in the world than because they have assigned a definite period for the Scriptural predictions to come to pass, and are expecting their fulfillment during the present age. The Christian clergy, in general, have too much of the subtlety of the devil, to place the time of the fulfillment of a Scriptural prophecy within a specified period, more especially during that period which the living generation would be likely to outlast. No; they are too cunning to put the Scriptures to any such dangerous test. And when a man arises, like the Rev. Mr. Miller, who ventures to give dates to the fulfillment of the prophecies,—dates, too, which most of his hearers will in all probability live to witness—lo! the Christian clergy immediately fall foul of him and persecute him with all the vengeance with which they pursue an infidel.

They accuse Miller of bringing the Bible into contempt, and call him a hypocrite, an impostor, an Atheist! Yet, his doctrines are founded upon Scripture, and if they tend to bring the Bible into contempt, it is only by bringing it to a positive test. The clergy, however, are for the most part determined that the Bible shall not be brought to such a test. They know that the prophecies will never be fulfilled; and hence, the only orthodox interpreters of prophecy are those who prove that all have been fulfilled except those whose fulfillment must take place at some period at a very great distance in the future. All orthodox interpreters are, to use a political phrase, *non-committal*. They use the prophecies as *humbugs*; and those who, like Mr. Miller, consider them *serious predictions which must have a literal fulfillment*, are regarded as enemies of religion, who wish to bring the Bible into contempt!

St. Thomas, Feb. 18, 1843.

Messrs. Editors:—I send you a slight account of one of the most awful visitations which have as yet been enrolled in the pages of history.

In the island of Gaudaloupe, it is well known, there has from time immemorial existed a volcano, which has been quiescent for a long period. However, on the 8th instant, at about half past 10 o'clock, when all nature appeared hushed in repose, it commenced—gently at first—and continued for about 15 seconds, when about one quarter of the city fell. But the final shock, which buried the whole city in ruins, no mortal can describe.

As the buildings crumbled, *subterranean fires burst forth*, and the devoted city was entirely consumed. By a miracle, of which I can give no account, I escaped with my son; and I believe that the whole of the inmates of the hotel where I was then breakfasting met with a miserable death. The earth opened and shut, discharging volumes of water. To estimate the total loss of life and property is impossible; but supposing the population to be 20,000, at least one half have perished.

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene. Some persons,

after having been almost extricated from the rubbish, were necessarily abandoned to their fate, on account of the approach of fire. The cries of the people buried under the ruins were heard for several days, and a large number were dug out in a mutilated and suffering condition. The stench from sulphur, and from the decaying bodies, which had been exposed for two days, was intolerable.

Four thousand bodies had been dug out of the ruins by the sailors in the harbor, and taken out to sea in boats in order to prevent a pestilence.

The American consul was buried in the ruins, and dug out with both legs shockingly injured—he underwent an amputation, but died immediately after. Of a regiment of soldiers, 800 strong, 70 only were left alive.

The massive fortifications were a heap of ruins, and the mouth of the harbor was completely choked up by rocks *forced from the bottom of the sea*. It was feared that the vessels in port would never be got out.—*Ledger*.

Letter from Michigan.

DEAR BROTHER HIMES.—Permit me, although a stranger to you, to address you on a subject of all others the most interesting to me and important to a wicked world, *The Second Advent of our Lord Jesus Christ*. For a number of years my mind has been led to the subject as one of importance, and for the last year I have endeavored to give it that candid and prayerful attention which its importance demanded at my hand. I have read all within my reach pro and con on the subject, and am fully convinced that our Lord's Second Advent is near even at the doors, and that we are now to expect him till he shall establish his kingdom and reign forever. With this view of the subject, I have as far as my ability would permit for a number of months past, where I have labored on the Sabbath, presented the subject to my congregation as one of the greatest importance, and invited examination as to its merits. Last Sabbath evening, by the politeness of brother Fitch, who kindly relinquished to me his right to the pulpit, I spoke for nearly two hours to a very large and attentive congregation, and endeavored to press its claims to their serious attention. I am promised the house again, and if the Lord will, shall improve it. Although I stand *alone* as its *public advocate* in this place, yet I rejoice that there are many who believe with me, and are waiting for their Lord. In other sections of the state there are several lecturing and preaching on the subject, and in all places I learn the Lord blesses their labors in the conversion of souls.

I have like all others to contend with the prejudices and preconceived opinions of the people, and at every corner, have to meet the oft repeated objection that "No man knoweth the day nor the hour," "My Lord delayeth his coming." I however am fully resolved to sound the midnight cry until I am called home or see my Lord come. Yours in hope of a speedy and full salvation.

S. B. NOBLE.
Ann Arbor, Mich. March 11th, 1843.

JOYS OF THE HOLY GHOST.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate *sacred deposit*, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense even the most lawful of them are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the spirit enoble and enrich it.—*Cecil*.

VAIN DREAM.—"They indulge themselves," said a venerable and erudite man, "in a vain Dream, not to say insane, who think, pray and hope, contrary to the whole sacred Scripture and sound reason, the promised felicity of the Church on earth, will be before the Lord Jesus shall appear in his kingdom." What a multitude of such dreams exist in these days!

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, APRIL 12, 1843.

THROWING AWAY THE KEY.—The seventy weeks of Dan. ix. 24 have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B. C. 457 to A. D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it. Even those expositors of these last days, who have departed from the *universal opinion* of most standard protestant commentators, and deny that the days of Daniel are, in prophecy, years, yet they have never dared to deny that the seventy weeks are weeks of years. The seventy weeks however have been so conclusively shown to be the key to the 2300 days, that the only way to avoid the conclusion of those days terminating in 1843, has been to show that "*the key does not fit the lock.*" Those who have thus labored have however been so unsuccessful in disconnecting the 8th and 9th of Daniel, that they have been tempted to throw away the seventy weeks.

Professor Stuart found the seventy weeks in his way, when he wrote his "hints." He there calls them a "*locus vexatissimus*," and virtually admits that his own exposition is unsatisfactory to himself. Although scripture was given for *our learning*, and is *profitable*, yet if Professor Stuart is correct, this portion of scripture must be an *exception*, for he says it would require a *large volume to establish an exegesis which can stand.*" "Hints" p. 104.

The Christian Watchman, a paper that will not devote a column to give an argument in favor of the second coming of Christ, contains an article of nearly three columns, which attempts to prove that the time of Christ's first coming is not contained in the Bible. The article in question was written by the Rev. Calvin Newton, whom the Watchman calls "*a very sensible man and a ripe scholar.*" The result of his *sense and scholarship*, is shown in this attempt to nullify one of the clearest prophecies in the word of God.

According to Mr. Newton's exposition, the seventy weeks are a very small affair. He says "*the anointed PRINCE* was Shesh-bazzar, or Zerubbabel, called the prince of Judah;" and that "*from the time when Cyrus published his decree from the throne of Persia, before the Jews in Chaldea could rally under their prince Shesh-bazzar, it would necessarily be about seven literal weeks.*" The sixty two weeks he *supposes* must have been the last sixty two weeks of the reign of Cyrus, which he *thinks* was a time of trouble, and which must therefore have been about eight years after the seven weeks. The *MESSIAH* that was cut off he says was Cyrus who died *PRECISELY* at the end of the *last* sixty two weeks of his reign! The last week he claims was fulfilled some eight years after the sixty two weeks ended, and was a festival of *seven days*, at the close of which "*a multitude chose themselves rulers, and went up to Jerusalem rejoicing.*" "*Thus*" he says "*one week confirmed a league with many.*" And he says "*in the midst of that week*" every thing remained in confusion. "*The abomination spoken of by Daniel the prophet,*" he says, "*means*

no more than an abomination of desolation like that spoken of by Jeremiah the prophet when Herod slew the infant children of Judea." "*The end thereof shall be with a flood,*" he says was fulfilled when "*Smerdias the Magian was wounded by his own sword and suddenly died.*" The "*anointing of the most holy,*" he says was the holy of holies in the new temple.

He thus makes the seventy weeks fulfilled in *isolated parts*, and scattered over a space of fifteen or twenty years. He says nothing about finishing the transgression, making an end of sins, making reconciliation for iniquity, sealing up the vision and prophecy, or bringing in everlasting righteousness; but yet, he trusts that his "*view, though novel, will yet be considered as plausible, and worthy the attentive examination of the candid.*"

If "*very sensible men and ripe scholar's* can only avoid the conclusions of Mr. Miller by such an exposition as the above, we may rejoice that God has raised up men "*mighty in the scriptures*" who make no pretensions to *scholarship*.

PEACE AND SAFETY.—The Rev. Asa Cummings is again making an effort to prevent people from awaking to a preparation to meet their God. Worldly-minded editors are delighted to see ministers taking such *soothing* positions. The Portland Bulletin, in which paper Mr. Cummings' articles appear, says of his last effort:

"We give to-day a strong article from the Rev. Mr. Cummings, on the subject. This reverend gentleman, at least will not have it to reflect upon that he has been remiss, in this particular. As a warden on the walls of Zion he has sounded the trumpet long and loud to warn those who are sleeping on their arms, of the approach of the enemy—as a leader among the forces of the church militant, he has done manful and effective battle in the great cause—and his antagonists have learnt to fear and respect him."

Our Savior has given us for signs of his approach, the darkening of the sun, and moon, and the falling of the stars. Joel has also told us that before this day came there should be seen in the heavens, blood, fire, and pillars of smoke. And our Savior says, Luke xxi. 28: "*And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.*" It is joy to the Christian to know that Christ is near. But how is it with Mr. Cummings? He calls upon Christians not to be dismayed, and quotes Jer. x. 2:—"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Also Isaiah xlvi. 13: "*Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.*" He then attempts to show that it is *heathenish* to be *admonished* by the signs that God has required us to observe, and scorns the idea that all things continue not as they were from creation.—As a specimen of his article we give the following extracts:

"We should not be at all surprised to find, in the disclosures of a future day, that those are pre-eminent among transgressors, who shut God out of his own world, and ground their predictions of woe on the "*signs of heaven;*" and make these "*signs*" oracles of "*dismay*" to myriads on myriads of the human family. It is a '*heathenish*' custom, as old as idolatry itself. Babylon of old had her '*astrologers and star-gazers,*' who as often as the moon changed, foretold from the phases it exhibited, the events of the month. But this kind of sorcery was

not peculiar to the Babylonians. Most, if not all heathen nations, looked to the heavens for good and bad omens. They gazed at the heavenly bodies, not with joy and adoration, as exhibiting the handy works of God; but with slavish anxiety and trembling, as if the phenomena at which they looked, were big with their own fate, and the fate of nations. An unpropitious omen put an end, for the time being, to all business; a meditated enterprise, however important, was delayed, or broken off, in the midst. Not sights only, but sounds, exerted a similar control over their conduct, and filled them with equal dismay. '*If it did but thunder on their left hand, they were almost as if they were thunderstruck.*'

"It is '*the way of modern heathen*' to be '*dismayed at the signs of heaven.*' "

"Let it be distinctly known and remembered, by all exposed to their influence, that these modern prognosticators, who deduce their auguries from the '*signs of heaven,*' [given by the Savior himself,] are following '*the way of heathen,*' and teaching their followers and adherents the way of the heathen, which God himself expressly commands them not to do. It does not affect the claims of God, whether the world's dissolution is to come next week, or five thousand years hence."

"We say further to our fellow men, be not afraid of any of their '*tokens.*' Fear not comets, lurid lights, eclipses, fear not earthquakes, fires, or floods: and if any attempt to alarm your fears, by referring you to strange sights in the air, as boding ill to yourselves or the world, be not affected by so heathenish a motive, but keep in mind the solemn command of God."

Such articles as that from which the above are extracts, carry with them their own antidote, and among considerate and holy minds will do more good than hurt, but on the wicked will be deleterious."

PREPARATION FOR THE LORD'S COMING.—In the investigation of the great question of the TIME of the Advent, we are anxious to approach it in a calm, dispassionate manner. We wish to look at all the evidence on every side; and to trust alone in the evidence of the word of God. We place no dependence whatever in *dreams, visions, or impressions.*—These may *seem* realities to some of our brethren, but so many of them have been *mistaken* in their *impressions*, that we ought to be exceeding modest in the expression of our opinion. And as none can be more sanguine of their *impressions* being of God, than have been those who have given publicity to them and failed, we think none can be justified in giving more confidence to their *impressions* than to the word of God. Again there is such a diversity of argument among those who fancy they are thus taught of the Lord, that we know not which to believe, or which to reject. We believe that the word of God is a full and sufficient testimony, and that we should be careful how we add to it, or subtract from it.

As far as *prophecy*, in connection with history, presents evidence that may point to any particular time, it is our duty to consider it faithfully, but we have no right to be dogmatical respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the *earliest* appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may *occupy till he come.*

MR. MILLER,—CONVALESCENT.—He was so far restored to health that he was taken on his way home, by his son, on the 30th of March. We learn

by a friend from Fort Ann, N. Y., that he dined in that place on the 31st, and that he stood his journey better than was expected. Strong hopes are now entertained that he will soon be in the field again. But God's will be done.

A clergyman of this vicinity made the following remarks in the presence of several other clergymen, to which the others responded, Amen. We give it as a specimen of the spirit that actuates many. It was noted down by a brother who was present at the time:

"I consider any man that will be humbugged at this day by Millerism, half a dunce; and if the interpretation which Storrs gives of the Scriptures proves false, he ought to be rode on a rail through Washington street; and if Millerism proves true, I had as lief own TOM PAINE'S AGE OF REASON, as the Bible, except for its morality."

Editorial Correspondence.

BROTHER BLISS—Brother Whiting is not yet recovered from his three weeks sickness, so as to endure the fatigues of a journey, and constant lecturing. He must take care of himself, and lecture moderately near home, till he is restored, which we hope will be soon, when he promises to come to Boston.

J. V. HIMES.

New York, April 6th, 1843.

CHRONOLOGY.—A late work on Egyptian literature by Geo. R. Gliddon, late U. S. Consul at Cairo, gives the various periods which have been given by different chronologists as the length of time from creation to the birth of Christ. Among 120 different opinions he admits that the HEBREW TEXT gives us 4161 years.

The Christian Advocate and Journal contains a long article in which an attempt is made to show that Mr. Miller has made several mistakes, contrary to his statement that he has never found any mistake in summing up his calculations. This statement of Mr. Miller however only had reference to the result in 1843, and not that he had never found occasion to vary his opinion on any minor point: for while he was first investigating this question, new light was continually beaming upon his path until he saw the truth clearly. The article in question therefore is fitted to deceive and mislead by showing minor points respecting which he saw fit to vary his conclusions while discovering the true termination of the prophetic periods. But in the grand result he has never yet found an error, nor has an error ever yet been pointed out by his opponents; and where they have made such an effort the sophistry of their reasoning has been clearly unravelled.

LABOR LOST.—Our opponents are laboring very hard to point out the "Mistakes of Millerism."—Well, suppose we were to admit, (which by the way we do not admit,) that they had fairly shown five hundred *real* mistakes in Bro. Miller's calculations, still the grand result concerning the termination of "the vision" this year, is totally unaffected by the admission.

"The vision" is declared by the *word of God*, (not Mr. Miller,) to be 2300 days long. Four hundred and ninety days were to be cut off from the 2300 for certain specified purposes. This also is declared by the *word of God*, (not Mr. Miller.) The most important event that has transpired since the crea-

tion of the world was named *beforehand*, as a distinctive mark to show when 490 of the 2300 had

passed, to give a rule by which the *length* of the days should be measured, to set the seal of truth to the whole matter, and to guide the wayfaring man to a right understanding of his whereabouts on the prophetic voyage. All this the word of God has settled. That WORD makes no mistakes. Neither can men's mistakes affect it. The word of God, then, (and not Mr. Miller,) must be shown by our opponents to be mistaken, or "the vision" will expire and Daniel stand in his lot this year. For it must be admitted that the word of God sets up the mile-stones on the great road of prophetic history. The word of God gives the precise number of stones thus set up. The word of God describes the spot where the *first* stone was set: i. e. at "the going forth of the commandment to restore and to build Jerusalem." But, lest there should be dispute about the exact locality of that stone, it selects a most *remarkable* spot, familiar to all the world, removing all ground for dispute, and then says, *at that very spot shall stand the 490th mile-stone!* Does it require a very profound mathematician, or even a Doctor of Divinity, to calculate how many more stones we must pass ere we reach the *last one*, seeing there are but 2300 in all? The word of God states the sum, gives the rule by which it is to be worked, and then, that we may not mistake, works out the answer. And now we only wait for the very last figure of the proof to be added, to make the work complete. As our eye follows the heavenly Pencil, we are overwhelmed with admiration at the wonderful accuracy of the prophetic numbers, and at seeing them keep such exact and even pace with prophetic events! Faith looks, watches, and hopes. Patience suffers, endures, and waits; and when the last figure shall have been brought down, Victory will shout, and Joy will sing! The "Mistakes of Millerism" affect not the truth of the living Word; and there is abundant proof in the latter to show the teachable spirit, and the lowly mind, the *beginning, the middle, and the end* of "the vision."

Yea, "he may run that readeth it." O. S.

Texts for the Times.

The prophet Ezekiel: "Son of man, What is that proverb that ye have in the land of Israel, saying, THE DAYS ARE PROLONGED, and every vision faileth?"—Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, THE DAYS ARE AT HAND, and the EFFECT of EVERY VISION." Ezek. xii. 22, 23.

St. Peter: "There shall come in the last days SCOFFERS, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. iii. 3, 4.

Illustration of the above.—Parsons Cook: "WELL, the third day of April—the day fixed upon by many of the Millerites for the catastrophe of this world's termination—has come and GONE, and all things continue as they were from the beginning of the creation."—N. E. Puritan.

The "BOSTON SATIRIST" also unites with the Puritan in rejoicing that the 3d of April is past, as does also the Herald, the organ of the Come-outers.

ERRATUM.—We regret that a mistake was made in our last, which materially affected the sense of the first article in the paper, headed, "The end of the Prophetic Periods." The first line on the 35th page should have been the first line on the 34th page. It will be seen by the reader to have been a typographical error.

AN INCIDENT.—Dr. Sharp and Hosea Ballou met a few days since in front of the Tabernacle in Howard street, "Well," said Dr. Sharp, "this won't amount to much." "No it won't," responded Mr. Ballou.

To CORRESPONDENTS.—We have received a lengthy communication from the Rev. J. Sabine. The Senior editor is now absent: on his return he will consider it.

WATCHMAN! WHAT OF THE NIGHT?—The watchman said *The morning cometh and also the night: if ye will enquire, inquire ye: return, come.*

When the above question is put to one of our watchmen, what is the reply? They say we know nothing about it; you have no business to inquire about it; when the sun is risen you will know it; it will be time enough to awake then; so till then you need not disturb the sleep of any.

We however believe that before the sun can rise, the day must dawn and the day star arise, so the faithful watchman may know when the day is near. Therefore, *Watchman what of the NIGHT?*

CANADA.—*Brother Leonard Billings*, of Claremont, N. H., contemplates visiting Canada, to aid brother Skinner, and other faithful laborers in that region. We hope he will be heartily received, and do much good among them.

DEPOT of Second Advent Publications in Claremont, N. H.

Brother A. M. Billings, has opened a depot, at Claremont, where all our publications may be obtained. Friends in that vicinity will call upon him.

NEW WORK.—"An Exposition of the 24th of Matthew, in which it is shown to be a historical prophecy, extending to the end of time, and literally fulfilled." By *S. Bliss*, Boston, published by *J. V. Himes*, 14 Devonshire st.

Letter from Brother Chittenden.

DEAR BRO BLISS.—I received your letter while at Sharon; it did me much good. I should have been very happy to have seen you, but thus it was not to be; my labors in Sharon and Salisbury were abundantly blessed while there, and I was informed this morning by a gentleman that a powerful revival is in progress in both places. God has blessed wonderfully my feeble exertions in various places, owing no doubt to the prayers of the brethren which have followed me. Brother Stevens a young man from Yale College, has been lecturing here with great acceptance. He has left College, and says all of the honors of old Yale at his feet would not induce him to go back. He with others gave their whole attention to the subject a number of weeks, and the result was as usual. They became convinced. In consequence of brother Litch's letter in the Signs of the Times, I have concluded to go to Pittsburgh; I start this afternoon, not expecting to return in the flesh. Please direct me the Signs of the Times to that place until further notice. I have no time to write, as I have but a short time to prepare for my departure. I will try to keep you informed of my progress until the Lord comes; but I am no hand to write letters, and consequently never promise, and never write without I am obliged to. Yours in the blessed hope. H. A. CHITTENDEN.

Hartford Ct. March 30th, 1843.

We hope brother C. will not forget us, but will let us hear from him occasionally, and may God continue to bless his labors with abundant success.

Unthankfulness—Perplexity.

In the last days men shall be unthankful. A political paper gives the following "chapter for the times":

TEXT.—In the midst of the greatest plenty that ever fell to the lot of any country, we are crying our eyes out for distress; and the National Cow with a swimming pail full of milk under her, seems determined to kick it all over—*Coleman*.

Comment.—When, where, and on what occasion, the above was spoken, does not now occur to us; but a truer saying was never uttered, especially as conveying to the mind an idea of the state and condition of things in this country at this time.

Amidst the numberless blessings which an all-wise Providence has seen fit to shower upon this ungrateful people, we are wont to listen to nought save bitter complaints and pitiful wailings as to the hardness of the times.

The fields, from the shores of the Atlantic to the valleys of the Rocky Mountains, groan with superabundant "crops," and yet, forsooth, no one appears satisfied, thankful or happy.

Had there been a famine in the land, it could not, in this respect, have been much worse.

But again: it is not many days since we read of a poor woman, in one of our populous cities, died from actual starvation! This, too, within the sight of overloaded storehouses, and snips full freighted with the products of the earth, begging for a market.

It is difficult to reconcile these things satisfactorily to the mind: yet who doubts that they exist in the varied and strange inconsistencies in which we have represented them in this brief commentary?

The ingratitude of man deserves to be often rebuked.

THE GREAT OPPRESSING THE SMALL.—*The Marquesas.* France seems resolved to make sure work in the Pacific. Two armed vessels have been ordered to the Marquesas, to carry warlike stores, arms, artillery, and 600 soldiers to constitute a permanent garrison.

TAHITI.—Letters have been received from the American Consul at Tahiti communicating the important information that the French Admiral, Dupetit Thouars, arrived there on the 8th of September, and demanded \$10,000 in reparation for alleged abuses, and as a pledge of future good conduct. The surrender of the sovereignty was immediately negotiated. Nine chiefs acquiesced, and, although the queen at first opposed, it was supposed from appearances that she had yielded.

Thus the Society Islands are following the example of the Marquesas, and becoming provinces of France. Great Britain on the one side, and France on the other, are roaming up and down the highway of nations and securing to themselves all the important points.

The Baptist Advocate says this is a warfare of the strong upon the weak, and exposes the actors in it to "the just vengeance of the Mighty Ruler of Nations."

MORE DISTRESS IN HAITI.—At the last accounts there was an insurrection in the southern part of the island.—Four or five thousand men were under arms, and demanded a change of government. Business was generally suspended. The Evening Post says: "The last report represents the whole island to be in a state of civil war. It will be a bloody and brutal affair, whether the Government or the insurgents prevail."

GREAT FLOOD—Loss of Life.—We learn from the New Orleans Picayune that there was a most extraordinary flood in the Brazos and Colorado rivers lately. Many lives were lost, great quantities of cattle and other property.

Faith.

Yes, He will come, though Pharisee,
And learned doctors disagree;
Though many wise and great oppose,
And fearless rally with his foes.

For it hath ever pleased the Lord
That such should stumble at his Word;
While babes and humble souls receive
His Spirit's teachings, and believe.

Then fear not; He will surely come,
And take his waiting servants home;
While those who hope his long delay,
Unwilling, SHALL BELIEVE that day.

Then heed them not, though now awhile
The wavering soul they would beguile;
But closer to the Scriptures cling,
From which alone TRUE FAITH can spring.

The BIBLE, now what glories shine
In its unvarnished truths divine!
Though long in sackcloth shades concealed,
Its myst'ries are at length unsealed.

And we rejoice, with joy untold,
To see its latest signs unfold;
For now we KNOW the summons near,
And hail the glorious Advent here.

THE RICH ARE IN DANGER.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man "hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the burning sun of prosperity. Intimately he was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed,—"Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

SEARCHING QUERY.—We put it, says Brooks, to the consciences of some pious persons in modern times, whether the apprehension of the labor of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

SIGNS.—The Millerites are well supplied with signs, such as earthquakes, comets, meteors,—and scoffers. The only drawback is, that these things have been of frequent, and some of them of constant occurrence, from time immemorial. How are they more significant now than they were 2000 years ago? The ancients had eclipses also to frighten them—These are now omitted from the catalogue of portents, thanks to the light of science, which not only shows their course, but reveals in advance, the dates of their occurrence.

The weak and credulous, who stand gaping for prodigies and wonders, will be sure to find them.—What is lacking in reality, will be supplied by imagination.—*N. Y. Jour. of Commerce.*

GOOD EFFECT.—An intelligent thinking man in Brooklyn, N. Y. recently called at the Second Advent office for publications. He said he had considered our views all delusion till he saw what great efforts Dr. Weeks made to oppose them, and he wished to examine for himself.

IMMENSE AND SUDDEN FORTUNE.—The York, Pa. Press, says, that a "family, part of which resides in that borough, has fallen heir to property situated

in a central part of London, valued at \$10,000,000!" This fact has excited great interest, but we know of a richer inheritance offered to every one who will accept it. It is Daniel's inheritance which he will enjoy at the end of the days. All earthly possessions would be too poor to buy it. No conqueror can seize it—no intrigue can procure it, and it will not come to you by chance. Submit to Jesus: take up the cross and follow him with your whole heart, and it shall be yours forever.

MAGNANIMOUS.—The N. Y. Observer, after publishing that Mr. Shortridge had been made crazy by Millerism, and that it had resulted in his death, has acknowledged that he not only is living, but that he has been insane for years. It says:

"A paragraph has been going the rounds of the papers, stating that Mr. Shortridge had been killed by falling from a tree, to the top of which he had climbed, wearing a long white robe. Letters have been received from Portsmouth, N. H., (Mr. Shortridge's former residence,) which say—'The report of Mr. Shortridge's death is without foundation.' He has been insane for years, but the report of his death has been contradicted in the Portsmouth Journal, and has since been proved false by a letter from the man himself."

□ The following extract from a letter of G. W. Bates, is from Zion's Herald. Mr. Bates is a clergyman of the Methodist church, and his father to whom he makes reference, is one of the oldest preachers of that denomination, and a man of influence with them:

"Some of us are looking for and expecting Christ to make his second advent into this world in a few months; and it would be a satisfaction to me to have it recorded in Zion's Herald, and published to the world, that I believe that all the scenes of the final judgment will be past in a few months, and the Millennium will be ushered in by the coming of our Lord and Savior Jesus Christ, and the raising of the saints. I lately received a letter from my father, in which he says, 'I am satisfied there will be no millennium before Christ comes. I am sounding the midnight cry. It is past midnight, but I am too happy to sleep, and almost too happy to write. Glory to God in the highest."

2 Peter, iii, 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune.*

MR. EDITOR.—It is painful to notice the entire want of honesty now manifested by editors whom we have heretofore supposed to be governed by principles of common integrity. In the want of better arguments, they appear to seize upon any report, however groundless or absurd, to stigmatise with infamy the unoffending class of religious persons who honestly understand the scriptures to teach the coming of Christ this year. They seem to have found the direct cause of all insanity, suicide, and imbecility, in this belief, for every thing of the kind is now attributed to its influence. We have traced out several of these complaints, and have found them in every instance to be groundless.—*MIDNIGHT CRY.*

Review

Of Rev. Dr. Weeks' *Lectures against the Chronology of Wm. Miller.*

BY L. D. FLEMMING.

I have been induced to make a brief Review of Dr. Weeks' Lectures, lately delivered in the Third Presbyterian Church in Newark, N. J. not from any substantial reasons which he has adduced against the arguments on which are based the expectations of Christ's speedy coming, but because many suppose that all the Dr. says must be *just so*, because he is a man of reputed learning; therefore they take for granted all he says, without examining the matter for themselves. But I must say, that I have seen no formal effort made to oppose the claims of the Advent doctrine, that possesses less point, or is more vulnerable, than the positions assumed by Dr. Weeks.

Were it not entirely throwing away time, to no useful end, I should here proceed to show that Dr. Weeks has made *just as many men of straw*, as he accuses Mr. Miller to have made mistakes, which, after he has reared them, he has gone to work to tear them to pieces. And O! how he has made the straw fly; but not a drop of blood; for Mr. Miller's arguments remain untouched. The Dr. has laid down in the very commencement false premises, which have produced a tissue of blunders from beginning to end, in his lectures on the chronology. This being the case, the work of a review will be short. For if I can show that his premises are false, the issue must be false of course.

The Doctor makes the following extract from the introduction of Mr. Miller's Chronological Table, as published in the Daily Midnight Cry, No. 5, from which he lays down his premises, which premises are utterly false: "The world will be 6000 years old in 1843, if we reckon its age by the common chronology, except in the book of Judges; and for that time follow the plain reading of the book (of Judges) itself." After making the above isolated extract, the Dr. says, "This implies that Mr. Miller has followed the common chronology, meaning the chronology printed in the margin of the common English Bible, except in the book of Judges. But it is not so. I have discovered several instances in which he differs from it."

It is proper to remark, that the little article from which selection is here made, was written by the junior editor, in the haste required for issuing a daily paper. In giving the substance of the article for the weekly paper of Jan. 27th, it was written thus, as it should have been originally:

"The world will be six thousand years old in 1843, if we reckon its age *mainly* by the common chronology, except the time from the death of Moses to the building of the temple, and then follow the Bible in its plain reading."

The paper containing this corrected paragraph was sent to Dr. Weeks before he delivered his first lecture on chronology, and if he had noticed the insertion of the word "*mainly*," which was carelessly left out when the paragraph was first written, he would have been saved the trouble of pointing out a great many unimportant things, which, to the deceiving of his readers, he has magnified into great mistakes. But let us look at the original paragraph, and see if he was justified in trying Mr. Miller by Usher's standard.

BIBLE CHRONOLOGY.—Two things are generally impressed on the public mind: first, that the world is but 5,849 years old; and, second, that it must continue about 6000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to *appeal FROM Archbishop Usher, (the great standard in chronology) TO the Bible.*"

I ask, *does the above, "imply that Mr. Miller has followed the common chronology?"* Dr. Weeks says so. But so far from it, it says, "He (Mr. Miller) resolved to *appeal FROM Archbishop Usher,*" &c. Why did the Dr. thus misrepresent facts? Let him give us a solution, if he has one! Dr. Weeks says Mr. Miller has essayed to follow "the chronology as found in the margin of the common English Bible, except in the book of Judges," while the article from which he tries to prove it, says the very reverse of that. Mr. Miller *appeals FROM the com-*

mon chronology, to the Bible, but the Doctor tries him by the common, or Usher's chronology; and, in every instance where Mr. Miller differs from Usher, the Dr. sets it down as a mistake. Thus the Dr. proceeds, comparing Mr. Miller with Usher, Josephus, Rollin, Jahn, Ferguson, &c., and whenever he finds a difference between them and Mr. Miller, he sets it down as a "*mistake.*"

Now, that the reader may be prepared to judge of the true merits of the Doctor's pretensions and arguments, it will be necessary to state Mr. Miller's *true* position, on chronology. His chronology is gathered from the Bible, and out of more than 70 collected items, he has given the proof from the Bible in *every instance but five.* He has quoted Josephus *once* and Rollin *four* times. In every other instance he has given *book, chapter and verse* of the Bible. And Dr. Weeks in making out his sixty errors in Mr. Miller's chronology, has pretended to find but few in relation to the Bible; one or two of which, perhaps, claim a passing notice.

The fourteenth **ERROR** in the Doctor's numerical order, is, that Mr. Miller "leaves out Samson altogether," &c. Now did not the Dr. know, that Samson's time is included in the forty years given to the Philistines? If he did know it, he is in fault for representing it otherwise; and if he did not know it, it is high time he learned it, as he might by reading the following verse: "and he judged Israel, in the days of the Philistines, twenty years,"—Judges xv. 20. The days here mentioned are doubtless those forty years, (xiii. 1,) in which the children of Israel were "delivered into the hands of the Philistines," as the history of Samson clearly shows they were during his life.

In *error sixteen*, the Dr. finds fault because Mr. Miller gives only five years to Jehoram, when it should have been eight, according to 2 Kings viii, 17, where it is said, "He reigned eight years in Jerusalem." Jehoram began his reign in the 5th year of Joram, king of Israel; Jehoshaphat being still king of Judah, 2 Kings viii. 16, Joram, king of Israel, began his reign in the eighteenth year of Jehoshaphat, 1 Kings iii. 1. Jehoshaphat's whole reign was twenty-five years, and the fifth year of Joram must have been nearly three years before they ended. Jehoram, therefore, reigned but five years alone, and three with his father. The Doctor could not have been ignorant of this fact. Why, then, does he make an **ERROR** out of what he evidently knew to be **CORRECT**!!! But so it is.

Error twenty-six is made from Mr. Miller's giving to Joshua, twenty-five years, while Jahn gives but seventeen. Now, when Joshua came out of Egypt, he was a young man, Ex. xxxiii. 11; he could not have been more than forty-five, which would make him eighty-five when he entered Canaan, and one hundred and ten when he died, leaving twenty-five years after entering Canaan. See Joshua xiv. 7 and 24, 29.

Now we would very respectfully ask our reader, if they can imagine any smaller business for a D. D. than trying to prove Mr. Miller mistaken, because he does not agree with Jahn, when **HE DOES AGREE WITH THE BIBLE?** The chronology on the margin of all the Bibles we have consulted, gives Joshua twenty-four or twenty-five years. Thus Mr. Miller is right, according to the Doctor's own standard, and yet ye sets up what he acknowledges a **FALSE STANDARD**, and because Mr. Miller does not agree with it, sets that down as an **error.**

Respecting Jahn, we have only to remark, that as he had made Biblical antiquities his study, his authority stands high among theologians, on points where he had the means of getting authentic information. When, therefore, he says the Jews of China, who probably never heard of Paul's testimony, (and would have given it no weight if they had heard it,) agree with Paul in making the period of the Judges longer than the common chronology, we consider that an important item of confirmatory testimony. But because we take Jahn's testimony as to a fact, must we be compelled to take him every where in opposition to the *Bible?* Our remarks respecting him, as being "*of the highest authority where the Bible leaves us in doubt,*" were intended to refer to his standing among theological writers. We regard the authority of none of these rabbies, professors or doctors, when they merely give us their opinions. We appeal to the *Bible*, on all points where it gives us light.

The following extract from a letter received, a few days since, from Elder I. C. Goff, shows that other minds have arrived at a conclusion similar to brother Miller's, that the world is six thousand years old.

"One circumstance which I understand has contributed to an interest in the Lafayette College at Easton, it may not be amiss to mention. Some months since, the *Chronology of the World* by Mr. Miller was put into the hands of a student in that Institution, by his father. As the chronology is understood to be collateral evidence in the conclusions to which Mr. Miller and others arrive, in reference to the events of the present year—it was decided that it should pass through a rigid examination. Some days subsequently, I saw a letter from a gentleman connected with that Institution, stating that the chronology 'did not suit them at all.' Amongst other things, it was objected that Mr. Miller had made no account of fractions of time—which might make a difference of thirty or forty years—or even more: he had no doubt a correct chronology could be made out—that is, within seven or eight months. This task was undertaken, and resulted in a difference from the calculations of Mr. Miller, of three years and seven months. Appended is a note, admitting that Samuel might have ruled some years longer than they gave him, but not to exceed four. As their calculations fall short of Mr. Miller's, their admission covers the whole ground."

This examination covers the ground of one of the Doctor's strong objections—viz., on the fractions of years,—and still corroborates Mr. Miller's chronology.

It would be diverting to take notice of the Doctor's mode of multiplying *mistakes*, which, in a number of instances, is done by *repetition*, if it were not for their evil tendency on those who regarded the number of items in his catalogue, instead of the nature of those items. For instance, "*Mistakes*" No. 16, 26, 37, and 48, are all based upon what the Doctor calls a *mistake* of Mr. Miller, in giving Jehoram five years instead of eight. Out of that one item the Doctor makes *four mistakes*.

Mistakes 10 and 52, are the same thing, i. e., he makes *two mistakes* out of *one item*. Mistakes Nos. 17, 18, 19, 28, 30, 43, and 45, are all made out of the *one disputed passage* in 1 Kings vi. 1. Thus the reader will readily perceive how the Doctor has managed to beget such a progeny of "*mistakes*."

We might exhibit multiplied examples of the Doctor's *modus operandi*, in this respect: but this is sufficient to give the reader a sample; and if any one has the curiosity to see the whole tribe of "*mistakes*," of precisely this character, they will easily get a full view of them, by reading and comparing the reputed *mistakes* in the Doctor's lectures with each other.

By reading the first part of the Doctor's second lecture, one would be led to suppose, that Mr. Miller had based his chronology almost entirely on the testimony of Josephus. The use he there makes of Josephus, is just calculated to make such an impression; when the fact is, Mr. Miller has quoted him but in **ONE SINGLE INSTANCE**. The course the Doctor has adopted, in reference to this author, to say the least, is calculated to give a wrong impression, and prejudice the minds of the people. A Professor of Theology has just called on us, who says he understood from Dr. Week's articles that Mr. Miller alternated between Josephus and the *Bible*, for testimony, as it suited his convenience.

"When the Jews said of Christ, 'He hath a devil and is mad, why hear ye him?' they did it to prejudice the people, and close their ears against him. When modern scribes called Mr. Miller an ignorant fanatic, it is for a similar reason. Dr. Weeks quotes Mr. Miller as referring to what 'Macabees tells us in his first book.' This was written by Mr. Miller many years before he undertook to make out a chronology, but it is No. 41 of the 60 mistakes, and the only one which Rev. S. I. Prime, the editor of the *Observer*, refers to, as if that settled the question. Suppose, in the hurry of writing, I once quoted what Timothy tells us in his first epistle, it would be a great blunder, and prove me to be ignorant or careless, in that expression, for we have no epistle of Timothy on record. But it would not weaken the truth of the Scripture I

might thus quote, nor would it be impossible for me, ever afterwards, to quote Scripture correctly. But such is the tenor of the argument. There are certain historical books bound up in the Bible, called Maccabees, because they record the exploits of the family surnamed *Maccabaeus* [the hammerers] but no such explanation is given in any part of the Bible, and Mr. Miller made the above mistake in his language in referring to them. Some years afterwards, he enquires what the Bible teaches about time, mentioning chapter and verse for almost every item, and referring to the best histories which record the facts not settled by the Bible, and among these authorities the books called the Maccabees are *not mentioned*. But the proofs are all nullified by the fact that *Mr. Miller once made a mistake!* We have often observed school-boys sneering at a companion's mistakes, and have seldom failed to find the conceited boy soon making some gross blunder, but we did not expect to find such a glaring proof of ignorance as we perceive in Dr. Week's first article.

See our remarks above, on what Doctor Weeks calls mistake No. 1. The Doctor makes a display of correcting the style, and shows that he did not understand what he was about.

"What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Maccabees, he says:

"This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how utterly disqualified he is by his ignorance, to be an expounder of prophecy."

"Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belongs to *time exclusively*? Have we not had a deafening blast of trumpets about Dr. Weeks' "learned" articles, "demolishing Millerism," to use the modest language of the Evangelist?"

"The quotation which Dr. Weeks refers to on page 247 of Miller's Lectures, is from Ferguson, the celebrated astronomer, who, by an astronomical calculation, has shown that Christ was crucified in the year 33 of the common era. We have recently heard of two astronomers, one in Connecticut, and one in New Jersey, who have revised the calculation and declare it to be accurate."

"Thus, we have an astronomical measuring-rod, reaching back 1810 years to the death of Christ, where his cross stands as a fixed monument, from which springs the prophetic arch of 70 weeks, covering all the uncertain space between Malachi and Christ, and extending back precisely to the commencement of the prophetic periods. Having these fixed points concerning all the important periods, why should we trouble ourselves in looking after Dr. Weeks, who has lost himself in a labyrinth, and sunk in a quagmire among the Kings and Judges beyond?"

So much for Dr. Week's Lectures on the Chronology. In the close of his second lecture, the Dr. says:

"I have not thought it necessary to make out a chronology for myself, in order to determine in what year of the world is this present year, 1843. I think the Scriptures have purposely left it in uncertainty," &c.

Now, if the Doctor does not know what is the right computation, how, I ask, does he know what is wrong? This is certainly an anomaly. If a man accuses me of using false scales and weights, he cannot prove his assertion true, unless he has a perfect standard to try them by. And in just such a dilemma is the Rev. Dr. Weeks. He protests that Mr. Miller is *wrong*, and confesses that he himself does not know what is right.

I certainly could not be expected that a man of the talents, learning and erudition of Dr. Weeks, would have been so *perfectly vulnerable* in all his positions, had his cause been a good one. Such are the feelings of many, who were opposed to Mr. Miller's views, but since hearing Dr. Weeks, express themselves as constrained to think the claims of the Advent Doctrine are strong. God will even make "the wrath of man to praise Him."

Death of Bro. Chauncey E. Dutton, of Utica, N. Y.

DEAR BRO. HIMES.—Our dear brother, CHAUNCEY E. DUTTON, "sleeps in Jesus" till the "FIRST RESURRECTION." He died on Sunday morning, the 19th inst., after an illness of about 48 hours. He had been long afflicted with a scrofula affection of the lungs and throat, which sometimes prostrated him, attended with violent pains of the head. The attack with which he died, was one of uncommon severity, and baffled all exertions to counteract it. So extreme was his suffering, and so suddenly did he depart, that he said but little in his last hours.

As it respects testimony to the truth and power of the religion of Christ, he had no need to speak on a death-bed; his life was a "living epistle, read and known of all men." Br. Dutton was a man "full of faith and the Holy Ghost." For about 10 years he was an experimental witness of the perfect love of God.

A little more than a year ago, having had his attention directed to the Lord's Advent nigh, he commenced, with his brother-in-law, H. Patten, the reading of William Miller's Lectures. One Sabbath morning, while reading at their separate residences, and without each other's knowledge, they both became impressed with the truth of the doctrine of the coming of Christ in 1843. Br. Dutton went immediately to the house of his brother Patten, and asked him what he thought of Mr. Miller's argument. Br. P. then told him his exercises, and the convictions of its truth that had been wrought on his mind. Br. Dutton responded that his own mind had just undergone similar exercises and convictions; and they embraced the truth then and there together.

Br. Dutton, however, did not come out in the advocacy of the time until the visit of Br. Stoirs to this city last September. From that time he proclaimed the coming of the Lord in 1843, with great boldness and power, till he "ceased at once to work and live." For several weeks just previous to his death he was engaged in excessive labors, proclaiming the midnight cry, and winning souls to Christ. In the town of Floyd, through his and Br. Patten's labors, it is believed that at least 150 souls were brought to the Savior, and the work has been going on, since they left, with great power.

But a few days before his death he returned from a week's hard labor in an adjoining village with his physical nature exhausted, which immediately sunk under the power of death in the manner already noticed.

At the request of the friends, on Tuesday the 21st, the day of his burial, I delivered a discourse to a large audience, as appropriate to the death of a son of Abraham, on Heb. xi. 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It was a season of deep solemnity to all, but especially of holy inspiration and joy to the dear disciples of Jesus, who are looking for their returning Lord to put them in possession of the Abrahamic inheritance with all the children of promise. We sorrow not, therefore, as those without hope, but are daily looking for the glorious consummation, when we expect to meet our brother in the New Jerusalem, where "there shall be NO MORE DEATH."

Yours in the Abrahamic faith,

DAVID PLUMB.

P. S. Midnight Cry please copy the above. D. P.

Obituary.

Departed this life, at Boston, on the 28th day of March, Mrs. Polly J.—consort of Dea. John Emerson, aged 36 years.

Sister Emerson was born in Piermont, N. H., and was the eldest daughter of Nathan and Merian Bean.—She experienced religion about 12 years since; but did not make a public profession of religion till after she removed to this city: when she was baptized by Elder J. V. Himes, and united with the Christian Church in Boston. She has ever adorned her profession with a Christian deportment; and her amiable and philanthropic disposition has endeared her to all her friends and acquaintances, who universally feel deeply to mourn the loss of her society. But they sorrow not as they that have no hope.

Her funeral was attended on the 30th ult., and on the Sabbath following a Sermon was preached on the occasion of her death by the writer.

E. B. ROLLINS.

Boston, April 3d, 1843.

BROTHER JOHN PEARSON, of Portland, Maine, writes us that "we have great opposition here from the clergy; cold-hearted professors, and the most abandoned and profane characters all united against The coming of our Lord, but we are daily expecting that Daniel's people will be delivered. The cause is advancing gloriously in the country Towns."

— A Correspondent suggests to the believers in the Second Advent, not to have their spirits stirred within them by the scoffing and malicious attacks of an unbelieving world, but continual prayer be offered that each one may continue in that sweet and holy frame of mind which is necessary, that we may be found of him in peace, and fit us for that kingdom, where the meek only inherit.

NOTICE.—The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him at No. 14 Devonshire Street, Boston, in care of J. V. Himes. N. BILLINGS.

ANSWER to brother George W. Whiting. We suppose that Rev. xviii. 4 has reference to Papal Rome.

Letters

FROM POST MASTERS, TO APRIL 8, 1843.

Lebanon, Me \$1; W Newfield, Me; Middlebury, Vt; Pleasant Valley, N Y; New Providence, N J; Windham, Me; Flagg Creek, Ill; Rockford, Ill; Middapoisette, Ms; Townsendsville, N Y; Detroit, Mich; Hydepark, Vt; W Millbury, Mass; Smith Ford, S C; Schenectady, N Y all right; Panton; Tariffville, Ct well, let it go; G S Davis, Middletown, C \$1 for J. Barnes; Holmes Hole, Ms; Massena, N Y; Greenwich, N Y; Cambridge, Vt all paid up; Pembroke, N H; Derby, Vt; Braintree, Vt; Blairsville, Ia; Marshfield, Vt; Gilford, N H; Bridgeton, Me; Monroe, Miss, books sent; Tullyville; North Chelmsford, Mass; Alton, N H; Dayton, Ill; W Newfield, Me; Great Falls, N H; Wakefield, N H; Pomfret, Ct; Rutland, Vt; W D Tuller; Chk; Essex, Vt; E Washington, N H; Claremont, N H; Culpepper, Va; West Hartford, Vt; Middapoisette, Mass \$1; Woodstock, Vt; Colebrook, N H; Vermont, N Y; Lebanon, Ct; Deerfield, N H; Smith's Landing, N J; Middletown, Ct; Iover, N H; Woods Hole, Mass; E Roxbury, Vt; Williamsport, O; Wolfboro, N H; Springfield, Me; East Berkshire, Vt; West Braintree, Vt; Sugar Hill, N H.

INDIVIDUALS.

Sam E Brown, Portland, Me; J Pierson, \$44; C Wines, \$20; G S D; Jno Dudley; A C Woodworth; J Weston, \$10, \$30 March 13; J J Peters; W Lincoln; J Kimball, Ackworth, N H papers sent; E Shepherd; J F Randall; C Dubois; A Friend, Fort Ann, N Y; C Green, \$64; Bal. due \$62,20; A Way; J H Lonsdale; E Mitchell; T F Oakes; Wms Thayer, \$5; J S White; Mary Duton; R Montague; John Myers, \$5 the bill was not received, but now stands charged to you; J Sabine; Cephas J Kee; A Ward; A Clapp; C Field, Jr, account balanced with books sent; Geo Storrs; S F Bradley; E C Ross; J Braley; H Palmer; D Burgess; G F Cox; L B Colles; S Haight and others; G W Bates; C A Anderson; Geo W Whiting; J C Forbush; A A Sawin, \$4.

Bundles Sent.

C Wines, Vergennes, Vt; Rev J Litch, Philadelphia, for H B Pratt; Jno Pearson, Portland, Me; F B McNamra, Shaftsbury, Allegany Co. Pa; Box 36 Park Row, N Y; Rev J Sabine, Bethel, Vt. (by mail); C G Miller, Dayton, Ill; C Field, Jr. Ashfield, Mass.

Signs of the Times

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Whole No. 103.

THE SIGNS OF THE TIMES.

J. V. HIMES, J. LITCH, AND S. BLISS, EDITORS.

BOSTON, APRIL 19, 1843.

Little Horn Prevailing.

Dan. vii. 21, 22. "I beheld and the same horn made war with the saints and prevailed against them: until the Ancient of Days came and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom." In these last days, when thousands are aroused from their slumbers by the Midnight Cry, the following question is often asked—If the Papal power lost its dominion over the saints in 1798, how does it make war and prevail against them at the present time?

In throwing light upon this point, I would direct the attention of the inquirer to the Sandwich Islands. With the mission in those islands many have felt a deep interest—they have watched with joyous hearts their prosperity, and they have mourned as they have witnessed the inroads of the Man of Sin among these islands. A brief statement of the intrusion of Papacy into those isles, and the assistance which has been rendered them by the French there, and at other places, will show in part, how the little horn now makes war and prevails against the saints.

The following is compiled from the Missionary Herald of 1840, March No. From that periodical it appears that those isles were free from papacy until 1826. In that year three papal ecclesiastics and six seculars, sailed from Bourdeax in France, and arrived at Honolulu in the summer of 1827—the chief ecclesiastic however, having died on his passage. The government was unwilling that they should stop on the islands, but the Captain of the vessel made it appear that he was short for provisions, and in view of this, they were permitted to tarry. The priests devoted themselves to the study of the Hawaiian language—while the seculars labored as mechanics. Near the close of 1831, the principal men of the islands discovered that their influence had been very injurious, and the government of the islands deliberately determined to send them away. A vessel was prepared, and the two priests were carried to a port on the coast of California. For about five years the islands were freed from their pernicious influence. In the spring of 1837, they returned in a British vessel to Honolulu, but were compelled by the king of the islands to leave in the same vessel. It seems that this greatly enraged the little horn that has eyes like a man: But what could be done? He had no armies at his command: He had lost his dominion over the saints, so that notwithstanding the islanders were disposed to reject him, he could not wear them out. In this dilemma he looked to the king of France for aid, and it was not in vain. In

about two years after the priests were compelled to leave in the same vessel that brought them, the French frigate L'Artemise, sailed for the Sandwich Islands, and in the month of July, 1839, cast anchor in the harbour of Honolulu. The commander of the frigate, Capt. Laplace, addressed a manifesto to the king of the islands. A few extracts will show that the king of France had espoused the cause of the pope. In the commencement of the manifesto he says, "His majesty the king of the French, having commanded me to come to Honolulu, in order to put an end either by force or persuasion, to the ill-treatment of which the French have been victims at the Sandwich Islands, I hasten, &c. &c."

1st, Capt. Laplace was sent by the king of France.

2d, The object was to put an end to the ill-treatment which the French, (Catholic priests,) had been victims at the Sandwich Islands.

3d, It was to be accomplished by force or persuasion. If the king of the islands would cower before him, and suffer Romish priests to sow the seeds of death in the islands, he should not be harmed; but if he should refuse, Capt. Laplace declared "war will immediately commence." In this manifesto, Capt. Laplace speaking of the French priests, says, "They will comprehend that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to repel under this absurd pretext, the French from this archipelago, was to offer an insult to France, and to its sovereign." Those that had been expelled from the islands, were expelled because of their pernicious influence, and not because they were Frenchmen. The king of the isles saw that they were corrupting the people, and as a friend to the people that he governed, he banished them from the isles. Capt. Laplace speaks of the French being banished; there were but two banished and one of them was an Irishman. The truth is this, they were both Catholic priests, and to expel them as such "was to offer an insult to France, and to its sovereign." After stating the grievances of France, he proceeds as follows: "Consequently I demand in the name of my government."

1st "That the Catholic worship be declared free throughout all the dominions subject to the Sandwich Islands, &c.

2nd. That a site for a Catholic church be given by the government of Honolulu, &c.

The third article pre-supposes that the king of the islands had Catholics there in prison, and demands their liberation. (This was untrue, the Catholics had not been imprisoned by the king of the islands.)

4th. That the king of the Sandwich Islands deposit in the hands of the Capt. of the L'Artemise, the sum of \$20,000 00 as a guarantee of his future conduct toward France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

The fifth article required that the treaty signed by the king of the isles, with the

\$20,000, should be conveyed on board the frigate by one of the principal chiefs of the islands, and that the batteries of Honolulu salute the French flag with twenty-one guns, which should be returned by the frigate.—"These" said Capt. Laplace, "are the equitable conditions at the price of which the king of the Sandwich Islands shall conserve friendship with France."

At the same time an official letter was addressed to the British consul, affording protection to him and his compatriots on board the frigate. A similar communication was addressed to the American consul with an addition, of which the following is a part. "I do not, however, include in this class the individuals, who, although born it is said in the United States, make a part of the protestant clergy of this archipelago."

This language shows plainly that the king of France had no sympathy for the protestant clergy—no protection for them in time of danger. On the other hand he had espoused the cause of the pope, to make "war with the saints." The king of the islands complied with the unjust demand of the French government, and on the 17th of July, 1839, a treaty was signed by the king of the islands and tracts.

1st. "The French shall be protected in an effectual manner, in their persons and property by the king of the Sandwich Islands."

2nd. "No Frenchman accused of any crime whatever, shall be tried except by a jury composed of foreign residents, proposed by the French consul, &c."

3d. "French merchandises, or those known to be French produce, and particularly wines and eaux de vies (brandy,) cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem."

These extracts show that the treaty signed by the king of the islands, not only secured protection to Romish priests, but it secured the importation of ardent spirits, which is one of the most efficient means that the Catholics have used at the Sandwich Islands, to lead souls astray.

In the annual report of the Sandwich Island mission, published in the Missionary Herald, of 1842, pages 95, 96, we find the following:

"The assiduous efforts of the papists to gain a footing have not failed of success, painful to every benevolent mind. Their motto appears to be death or victory. Their plans are deeply laid, and their resources probably large, besides the fact that at the present, they are backed up by a French consul in the name of his nation."

The king of France does grant the pope aid in other parts of the world, as the following will show. In a letter from Doct. Grant, to the Missionary Board, published in the Missionary Herald of 1842, page 459, speaking of the papists among the Nestorians, says, "who stand ready to penetrate the Nestorian, the moment existing obstacles are removed,

supported by a new French consul, and with overtures in which they confide to bring over the whole church to the papal see."

In another letter from the same place, (Mosul,) published in the Herald of 1842, page 497, we find the following:

"The papists appear to be concentrating their forces upon this region. The French consul who has recently arrived is a bigoted papist, and acknowledges that the great object of his coming to Mosul, is, to protect the papist and the cause of the Roman church."

In the Missionary Herald of 1842, page 52, we find the statement of a pious lady residing at Bagdad; speaking of Catholicism she says, "The Roman Catholics carry the day in every way. There are many priests who have been educated at the propaganda at Rome, possessing all the subtlety of Jesuits. The French consul supports them and fights for them in all their mundane concerns."

The above extracts show how the little horn now makes "war with the saints."

The Papal power not only makes war with the saints by the sword of the king of France, but by its *craft*. In the Missionary Herald of 1841, pages 357—359, we find the following:

"Since the triumph of the French over the Sandwich government in July, 1839, (this was in behalf of popery,) the moral aspect of things at the islands has been deepening with gloom. The repeal of the law prohibiting the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article. * * * The consequences were disastrous. The formerly quiet town of Honolulu, became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many men, the vortex, and were cut off. * * * * By the most *deceptive arts* they (the priests,) are enticing to their embrace this simple people. * * * * Their most efficient coadjutor is *alcohol* under the names of brandy, gin, wine, &c. This is the *spirit* which accompanies them to these islands; and this is the spirit which aids them in their work of converting the natives."

In the Missionary Herald of 1842, pages 345—349, we find a description of the character of the Romish priests in the Sandwich Islands. "They use their wiles, throw open their yards and their doors—spread them with good things, and invite the children to eat with them, and then ask them if I ever treated them in this way. And when they are riding on horseback and chance to behold a group of children by the way, they will dismount and take up some of the smaller ones and put them on their horse and give them the privilege and pleasure of riding a short distance, and then ask them if I ever showed them such kindness."

After the inhabitants of the islands had acquired an appetite for intoxicating drinks, they commenced manufacturing them as the following will show.

"Some of the people soon commenced fermenting articles of intoxication, such as apples, melons, potatoes, sugar cane, tiroot and awa; from all of which they intoxicated themselves, till not less than two thirds of the entire population of the two districts in this station, had been repeatedly inebriated."

The priests inculcate the following sentiments.

"Rum and awa drinking are no fault.

"Adultery becomes a fault only when detected. Gambling—card playing—horse riding, &c. are not criminal on the Sabbath. These last have been done by the priests themselves, in order to show that they are not sins."

The priests ingratiate themselves into the affections of the people by making them presents, pictures, beads, articles of clothing, &c. This however, is not the only means that the Catholics have in operation to purchase the affections and services of mankind, as the following testimony will show. It is taken from the Missionary Herald, 1842, page 497.

"Two thousand francs have recently been sent here (Mosul,) from a papal society in Lyons, for distribution among Independent Nestorians, and three thousand more for the villages around Mosul. It should be remembered that this is not for the support of missionaries, but to be distributed as BRIBES among the people."

TO BE CONTINUED.

Letter from Maine.

DEAR BRETHREN HIMES and BLISS: I believe with the Apostle that the end of all things is at hand—I desire to be sober and watch unto prayer. The doctrine of the second advent of our Lord, is a blessed doctrine to my soul. It is what I perceive and fully believe to be plainly taught in the bible—and were there not a prophetic number from which calculation could be made, I should be drawn to the conclusion that we are now living on the last crumbling sands of time, from the fact that we are so far down the stream of time designated by the divided state of the Roman kingdom; also, that the gospel has been preached in all the world for a witness unto all nations, for six thousand years have about expired, which Bishop Usher would have shown had he not made a mistake of 153 years from the death of Joshua to Samuel the prophet. Again there never was a time when the blessed bible was so clearly understood; the vision is made plain, that he that reads may run—never such an increase of knowledge. Again earthquakes in divers places, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Again never such a time of strengthening the hands of the wicked, by the cry of *peace and safety*. Never did evil servants not only say in their hearts my Lord delayeth his coming, but resort to such means—and beat or smite their fellow servants, and eat and drink with the drunken as now—never such *caricatures*, such mocking and scoffing at the idea of the return of our heavenly Nobleman. Brethren, seeing all these things according to God's immutable word, may we not, indeed, look up and lift up our heads, for our redemption draweth nigh. I find that some of our dear second advent friends have had, and probably may still have, their minds on some particular month and day when our Lord may come. I have thought myself that inferences might be drawn from the scripture to favor his coming the first part of the year, but not strong enough for a full reliance. I find that the prophetic periods, or numbers, all that bring us down to 1843, have no fractional parts, such as hour, day, month, as was the case in Rev. ix. 15; on which brother Litch gave an exposition some two years before events, prophesied of, proved his exposition true to the very letter. Therefore,

as the year is only brought to view in prophetic vision, I think no satisfactory calculation can be made on the month or day. But glory to God, I should not be surprised if we should see the sign of his coming at any moment. Therefore, beloved brethren, let us give up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ. I will just say, to the praise of God, that he has wrought a great work in this town, and also in Wakefield, N. H. through the instrumentality of faithful laborers in the second advent cause. Where the preaching of the world's conversion, Jew's return and the like, had lulled both church and people into a stupor, that nothing apparently would awake, but the blessed doctrine of Jesus and the resurrection.

Your's in hope of heaven,

DANIEL WALDROW.
ACTON, ME., April 7, 1843.

Letter from Illinois.

MY DEAR BROTHER,—You will pardon me I am sure, when you see my object is, the advancement of the all-absorbing cause of the glorious advent of our Blessed Redeemer at hand.

I was sent to this state seven years since by the American Bible Society, as agent for Illinois. I labored in their service between four and five years; at the end of this service, I took an agency for the Baptist Illinois State convention one year.

Some three years since, I read a book written by William Miller, but with little interest, as I did not, from the hasty perusal, comprehend its import. Last fall I providentially listened to a lecture on the second advent by William Clark, a lay brother of the presbyterian church who had been to Boston. My curiosity was excited, and I procured a copy of Miller's Lectures and commenced a candid examination.

On reading the third lecture my mind received convictions. I then examined the numbers in Daniel's visions, pen in hand; on this part I spent three days before I could fully comprehend the whys and wherefores—at length all was clear—and here, my dear brother, came my trial. If I believed so important a doctrine, how could I withhold it from my perishing fellow men? And yet could I breast the storm? A most solemn and critical pause ensued. Could I bear the frowns, the sarcasms, and contempt of my brethren, and especially my brethren in the ministry?—They were near and dear, but God enabled me, I trust, to feel that the Saviour and his cause were far more precious than all the world beside. Never before did I feel that I could die for the Saviour and his precious cause. Never before could I comprehend how primitive disciples felt when they were willing to suffer martyrdom for Christ's sake.

At this time I knew of no minister in the state, favorable to the doctrine of the second advent nigh at hand. After my first effort I was extremely happy—I felt that I had acted worthy of that dear Saviour that had suffered so much for me. I was astonished, too, at the power that seemed to accompany the word preached. I have often remarked since, that people listen from one to two hours, as if (as a brother remarked,) "they were nailed to their seats."

The Lord has now given me two excellent efficient brethren in the ministry to strengthen

my hands, and finally, the whole country in this region is alarmed; many believe, and sinners are being converted under the sound of the *Midnight Cry*. I saw last week a brother Pease from your city, who gave me some handbills and books—a brother Brunson from Rochester, N. Y. in company, sounding the alarm to all. I live five miles from Upper Acton. Upper Acton is the location of Shurtleff College. At this place I obtained liberty to lecture with some difficulty. Being a member of the church and an owner in the house—otherwise I should, no doubt, have been shut out. I think I may say the cause is rapidly advancing in this vicinity.

A few remarks more and I have done. I have had the privilege through the kind liberality of friends, of reading the *Signs of the Times*, father Miller's and some other works, which have been of great benefit in strengthening, and preparing my mind for the great work before me.

I have often thought it would be a great consolation to meet those dear brethren who have labored so prominently in the cause. This, however, I shall not probably be permitted to do till our Redeemer comes "in his own glory, and his Fathers, and the glory of the holy angels."

I feel very thankful for the instruction I have received from brother Miller's writing, and the writing of others. I read the prophesies with much more pleasure than formerly. And now my dear brother, may the Saviour guide you into all truth, and sustain you amidst all your arduous labors till his appearing. I am yours very truly, "looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ."

R. KIMBALL

P. S.—Our brother Clark lectures to very good acceptance, and has been the cause, under God, of waking up the whole region.—How much good can even a lay brother do if faithful. I have heard of a number of ministers of late who are about convinced. The *Midnight Cry* must and will be made, for the mouth of the Lord hath spoken it.

UPPER ALTON, February 21, 1843.

Letter from G. S. Davis.

DEAR BROTHER HINES,—I gave but little attention to the subject of the second advent, when brother Miller's lectures were first published, for this reason, that many of the clergy opposed it. But I could not feel satisfied, as the most of their arguments consisted of *unbelief*. And believing the Bible our chart, which would show us plainly when we are near the port, I commenced in good earnest to search the Bible for myself, the more I read and compared scripture with scripture, the more I was convinced of its truth. I made use of all the means I could for correct information. I read my Bible with many prayers and tears; and was in June last fully convinced of its truth. I received then a license to preach, and began in some places to sound the *Midnight Cry*. In September, 1842, I took the charge of a circuit for a few months. I endeavored to lecture some on the subject, but had a man-fearing spirit and lost much on that account. I gave up the charge of the circuit in February, and have endeavored from that time to devote myself wholly in sounding the *Midnight Cry*.

I meet with considerable opposition, many that profess to love the Lord cannot endure it,

I question their love, many think they shall be much better off before he comes. Brother F. cries out, it is all speculation; a collection was taken up somewhere for something he does not know. (This is an argument.) Brother W. knows nothing about it and, of course ought not to say anything; he is to be pited, as a watchman on the walls of Zion in this enlightened age. Brother J. has no faith in Millerism, and I do not know as he has in anything else. It is a fact, those that are willing to hear the doctrine are generally the most devoted; and those that believe it are living souls. In many places it is received, and those that believe it declare publicly, that they feel as if they were newly born of the spirit. The work will prosper, thank God, it must prosper. And I hope and pray that our clergy may attend to the subject immediately; their flocks are looking up to them expecting to receive much, and get little. O Lord save me from such a responsibility.

Yours in the expectation of seeing Christ soon.

GEORGE S. DAVIS.

CORNISHVILLE, March 24, 1843.

Letter from J. S. White.

BROTHER BLISS,—I have for a long time been astonished at the course pursued by the enemies of the second advent of our Lord.—There is no very marked difference between the world, and many professors of religion, except in some instances, the latter exceed the former in their manifest infidelity of heart, and disposition to scoff at the most solemn subjects. Such terms as moon-shine, fanaticism, humbug, nonsense, have become too tame for their purpose. They now say it is the work of the devil, man of sin, has the mark of the beast, &c. &c. They call the believers in the Second Advent crazy, hypocrites, money makers, deceivers, disturbers of the peace. All this, and much more comes from those who profess to love the Lord. The readiness with which they hear, circulate, and seem to believe the thousand foolish stories, which they or others have put in circulation, is unaccountable, if we admit it possible, that they love the Saviour.

And where are our religious papers, so called? They have joined hands with the scoffers, in their hue and cry of *Millerism*.—Nearly all I have seen in the Christian Watchman and Reflector, in relation to the appearing of our Lord, has been such as the infidel would subscribe to, with this exception; he might have too much regard for his character as a man, to approve of all their sneering and scoffing. In one instance, at least, I believe this has been true. The editor of the Investigator, as I learn, refused to publish an article in relation to ascension robes, but the Watchman has since that inserted a letter from a professed minister of Christ, containing the same subject. But few weeks since we had in the above religious papers, a peace of the greatest scoffing and blasphemy, over the signature of "Country Pastor," that I ever heard or read from any known infidel whatever.—Surely we have fallen upon strange times.—What can the poor sinner think who is candid and somewhat concerned about his salvation? Above all, what must the Lord think of men professing godliness, and in high places? Is it not true, that the time spoken of by Peter, has fully arrived? "There shall come in the

last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" They cannot find any promise of his coming in the Old Testament; that part of the Bible, say they, mostly belongs to the Jews; and they tell us that nearly all the book of Daniel was fulfilled, when the Jews heard that *Antiochus* was dead; and the remainder, when the Romans destroyed Jerusalem. They find no promise in xxiv Math. that the Lord is yet to come; that, they say, was fulfilled in the calamities which fell on the Jews. No promise can they see in these words of Christ, "I will come again and receive you to myself." This, say they, is fulfilled when a Christian dies. In like manner do they dispose of almost every thing in the Bible, which relates to the coming and kingdom of Christ. They say the Lord will not come until a great many thousand years have passed away; and to prove this, they refer us to Isaiah, ii, 4.—"How he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now if they will look at the third verse, they will see that they are doing just what the Lord said they would do, in the last days. "And many people shall go and say" &c. This is a prophecy of what the people would say, and they are now saying it, and therefore, showing, that what the Lord said they would say, is now fulfilled. Now if they will read the sixth verse they will see that the Lord calls them soothsayers.

Though the above course is in itself to be regretted, yet it is resulting in good; for it is leading many who were once looking to a ~~would be great man~~ to believe and practice, to the Lord, and to his word—to the law and to the testimony. Hence they are obeying the command, Isaiah ii, 22, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Yours for the truth,
J. S. WHITE.

NORTII WRENTHAM, April 1st.

Letter from Upper Canada.

The truth in Upper Canada prevails with many souls. Perhaps about 200 have turned to God in about two months past, under the labors of two of the weakest instruments. And among professors of religion the cry has aroused many a sleeping virgin. Dear reader, pray for us in this region, before you take your eyes off this brief article. The end is just upon us. A few instruments have been raised to help sound the *midnight cry*. To God and his Christ be the glory. Amen.

The Lord has blessed the labors of brother Huff and Devrell in this region. DANIEL CAMPBELL.

DAYTON F. REED.

Bellville, U. C., March 17, 1843.

From G. W. Bates.

The Lord is with us in this place, more than two hundred souls have recently been converted, in this town. The whole region is moved, and some of those old professors, (who in every petition, pray for the carnal Jews to return to Palestine, because they are God's peculiar people,) are very fearful lest the people will think these extensive revivals are the result of sounding the *Midnight Cry*, so they pray longer and louder for the Jews, and repeat nearly all of the eleventh chapter of Romans. Yours in hope of seeing Christ this year.

G. W. BATES.

Winchester, March 31st, 1843.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, APRIL 19, 1843.

Predictions of the End in Days Past.

It is often said by the opponents of the advent, as evidence that the present is not the "Midnight Cry," that similar expectations have been frequently entertained in every age since the first promulgation of the gospel: and in proof, various dates are given when it is *said* such has been the belief.

It is however one thing to *say* that individuals entertained such views, and that it was believed in certain times long past: but it is another thing to *prove* by *ancient books or records*, that such was the *fact*. When any one asserts that a certain man at a certain period predicted a similar event, it is useless to attempt to disprove it; for to prove a negative is impossible. The whole proof of most of the instances adduced, of predictions of the end of the world, are based entirely upon mere newspaper *assertions*, a mere *say so*, being the only proof offered.

Now unless such assertions can be substantiated by indisputable proof, by reference to the chapter and verse of authentic histories, written in the times when those dates and persons can be authenticated, it will follow that no weight whatever can be attached to them. These considerations at once show us that but little confidence can be given to the greater number of the instances enumerated of such predictions. This reduces the actual number of such predictions to a very small circle.

Of actual predictions which have been made at various periods and by different individuals, and which are brought forward as parallel cases with the present expectations, the great majority were predictions and expectations of different events, and not of the end of the world. Even some of the historical instances are of this nature. For instance, the case of the fifth monarchy men in Germany during the reformation, is often adduced as an instance of a belief of the end of the world then at hand. It however was only a belief that the kingdom of Christ was to be set up in this world *before* the resurrection. Thomas Munzer in the sixteenth, and Thomas Venner in the seventeenth centuries, who, with their adherents committed great excesses, are also adduced as instances of similar predictions; but they taught that Christ would reign in *time*, and did not expect the world was then to end. John of Leyden, otherwise king John of Munster, who quit his thimble and shears to set up the kingdom of Christ, and alarmed all Germany, possessing the city of Munster more than a year, also taught that that kingdom would be in *this world before* the resurrection. The same was also held by the *Cocciens*, a sect founded by *Coccius*, a professor of theology at Bremen in Germany, and who died A.D. 1699. Thus the most plausible instances adduced of similar predictions, are shown to be predictions of other events and not of the end of the world; so that the catalogue of such instances is still further reduced. Again, by far the largest number of authenticated instances of an actual expectation of the time of the end, are merely the cases of individual belief; or at most had extended in a very small circle, and

were embraced by a very few individuals. And further, such belief, when it has thus existed, has been based not upon the plain declarations of the word of God, the fulfillment of the prophecies, the termination of the prophetic periods, and the signs of the times; but has been based upon mere private *impressions*. They have guessed, judged from the stars, dreamed, seen some wonderful coincidence, or unusual event, which induced them to suppose that a certain time would wind up the affairs of the world. In some of the instances recorded, it has been the belief of but a single individual, and in other cases there have been only a few adherents. Thus the long catalogue of cases of similar predictions will be found to vanish, and leave but a few solitary instances where such a belief has been general.

The above remarks have respect to particular predictions of the end, and not to the universal looking for the coming of Christ, which has been in all ages since his first advent till *these last days*. Our Savior commanded his children to live continually *watching* for his coming: and we find that in accordance with this injunction, his followers have from that day to the preaching of a temporal millennium, continued to live in accordance with such an expectation, without having their eye on any particular time. Even the twenty-third article of the *Saybrook Platform*, adopted by the churches of Connecticut, A. D. 1708, teaches us that we should "shake off all carnal security, and be *always* watchful," and "be *ever prepared* to say, come Lord Jesus, come quickly; and with this agree the Savoy confession of faith and the Westminster, which were the basis of the congregational churches of New England. Also Joshua Spalding, of Salem, who ~~wrote in 1708~~ ^{wrote in 1708} ~~testified that~~ ^{testified that} ~~to the Great~~ ^{to the Great} earthquake in N. E. many Christians were looking for the second coming of Christ; and with this expectation, they arose and trimmed their lamps. Many Christians were then in the exercise of faith like that related of the Rev. and godly Mr. P—, who, awaking from sleep, said to his consort, "My dear, the Lord has come; let us arise and go forth to meet him." Mr. Spalding further states, that he had the testimony of elderly people who were alive in his day, that they remembered when the doctrine of a temporal millennium was *first* preached: so that till the last century, Christians were continually looking for the coming of Christ, at any time; but this continual expectation is not to be classed with predictions of particular times for that event.

After deducting from the list of predictions in days past those which have reference to other events, were instances only of individual or a limited belief, or are not supported by reference to any work written at the time when such predictions are reputed to have been given, it will be found that the entire catalogue itself has almost vanished. Indeed it is doubtful whether more than **THREE** instances can be produced, well authenticated, where a particular period for the consummation has been a general belief. Viz. soon after the days of the apostles, in the eleventh century, and at the present time.

The primitive church believed that this world would terminate at the end of six thousand years from creation. St. Barnabus, Papias, Ignatius, Polycarp, and other writers of that day, distinctly taught this. According to the chronology of the Septuagint, the world was near the end of the six

thousand years immediately after the days of the apostles; and therefore the general belief then prevailed that the time was about fulfilled. The chronology of the Hebrew text, however, proves that the world is only now about at the end of the six thousand years.

Again, at the end of the tenth century, a belief prevailed that when our Savior was crucified satan was bound, that the one thousand years of Rev. xx. then commenced, and that at the end of the one thousand years from that time, would be the Lord's second coming. The expectation of the event then, was so universal, that during an eclipse of the moon the army of Otho became unmanageable, and hid themselves in cellars, &c.

The only remaining time when such a belief has been general, is at the present time. Now, however, the belief is based upon the declaration of the word of God. Because the various periods referred to have passed by, it does not follow that the present will also fail, for never before has the belief been based upon an array of evidence as at the present time.

Our Savior says, Luke xii. 35—38, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

As he did not come at the first watch immediately ~~after the days of the apostles, or at the second~~ watch in the eleventh century, and as only three watches are referred to by him, let us be ready, so that when he comes at the **THIRD WATCH**, we may be found of him in peace,

Letter to Charles Fitch.

MY DEAR BROTHER FITCH.—After a long delay, I now take my pen to address you. The delay has not been for want of affection for you, or interest in your work in the West; but from incessant labors, and having nothing to write of importance to the cause, except what I was giving weekly in the "Signs of the Times," and "Midnight Cry." I deeply sympathize with you in your labors, and sacrifices, in a new field, with the world and church, against you. But we have the consolation always, and every where in this cause, of triumphant success. It may be said, in *deed*, and in *truth*, of the doctrine of the personal Advent of Christ in his kingdom, nigh at hand; "great is truth, and mighty above all things, and *will prevail*." We have no need to be concerned at all, only for the faithful and efficient discharge of our whole duty, in giving the **ALARM**.

I am perfectly satisfied that our's is no "false alarm." Its fruits all go to demonstrate that it is the true voice of warning. Besides, the blessing of God is with us in the work, and richly attends our labors in waking up the church from her slumbers, reclaiming the backslidden in heart, and in bringing thousands of stout-hearted sinners to the feet of Jesus. Our opponents cannot show better, or more abundant fruits. In this matter then, we are sure we are right; let us then be firm, bold, and un-

flinching in our work of gathering souls to Christ, against the great harvest now just at the door. The "times," the "Prophetic times," which we believe will be filled up in the present year, and terminate the day of probation, and bring the day of glorious triumph to the who'e Israel of God, are more clear and certain to my mind than ever. My faith has been increased by a review of the scriptural evidences. I cannot see how it can be otherwise, than that the 2300 days end in 1843; and so of the rest of the periods, on which we rely for the time of the "cleansing of the sanctuary." My faith has also been increased by the utter failure of our learned opponents in their attempts to overthrow the theory.

Mr. Dowling, (who claims much learning at least) has failed, even in the estimation of those who oppose us. If Mr. D. finished the work, why did Mr. Colver make the attempt at a refutation? and not only refute in his own estimation Mr. Miller, but Mr. Dowling also! They can't both be right. Professor Stuart, also demolished us altogether, in the estimation of *some* of his own party, and *MANY* of the Universalists; but Prof. Pond has entirely overthrown Prof. Stuart's theory of the little horn in the 7th of Daniel, and of the days in that chapter as being *literal*. For he shows them to be *years*. But they cannot both be right. Well, in all these *opposing efforts among our opponents*, we see that, although "Millerism is entirely overthrown!" and *dead!* past the recovery of a resurrection, the next thing we behold is Dr. Weeks, of N. J. coming forth with a formidable array of evidence that the doctrine is still alive, and flourishing, and the "N. Y. Observer," and "N. Y. Evangelist," bearing faithful witnesses to the facts, who *now*, (though heretofore thought the whole affair beneath their notice) magnify the subject into one of *very great importance*, and in connexion with the doctor, put forth all their "central energies" to *put it to death again!* The doctor, at the last dates, had found some hundred and twenty mistakes in Mr. Miller's theory, and is to go on still, I know not how long, perhaps several hundred. Well the *people*, aye, the *common people* too, are looking to see if the doctor has any *truths* of his own on the same subject. If he only is to find fault, and criticise our views, why almost any one can do that. The question with the people is, will he present a *better theory*, less vulnerable, with fewer mistakes than that of Mr. Miller. If he does not do this, we shall stand among the people as erect and strong as ever, and then another Dr. and 2 or 3 more newspapers will be called into the field to go through the same *farce*. I am tired of their learned contradictions—their scoffing, and contempt of sacred things. I will assure them that if we are to be convinced, or our theory is to be overthrown in the minds of the people, they must not *only* find *mistakes*, in what they call "Millerism," but they must tell the *common people* what the Bible teaches on this all absorbing question. Till then all their efforts will be vain.

The recent developments of the spirit of scoffing, by the religious and secular papers, is another proof of the soundness of our cause. The devil will not oppose his own works, but has, in all ages, opposed the truth. It is astounding to the serious and pious portions of the community to see to what lengths some portions of the religious press are going, in sneering, and scoffing not only at us, but at the most solemn and sacred things. They have al-

so taken the same ground recently against our preaching, (that the Universalists, and infidels have always taken against *revivals*,) "it makes people *crazy!*" The secular prints make the stories, and the religious sanction them, and *vice versa*. Yet the truth is, there is not half the *terror* preached by us, or terrific appeals to the fears of the people, as by our opponents. And when they can produce *one* made insane by us, *many* might be produced who have become insane by their terrific descriptions of the judgment! Why then the union of the orthodox, &c, with the Universalists and scoffers of the age, in the cry of *insanity?* Ans. The want of good argument and scriptural reasons to meet us.

Another class of men have risen up of late, who seem to have been encouraged by the opposition of the *religious press*, are publishing the most obscene and blasphemous caricature prints, which are enough to shock the sensibilities of a fiend. So we see, as the time draws nearer, the opposition is more vile and fiendish. It is very remarkable, that they have fixed upon the same things used by our more decent opponents, such as "ascension robes," &c, &c, in order to bring not only us, but the Bible, and all its most sacred truths into contempt.

"The triumph of the wicked is short." But they will triumph for a time. Scoffers will increase in virulence, and sharp opposition to the faithful, and we must prepare to meet it as the expectants of a crown of life.

With all these evidences of the coming and kingdom of God now at hand, from the Bible, the "signs of the times," and the actual hatred and opposition of the wicked, we have reason to "lift up our heads, and look up," while our redemption is drawing nigh. We shall soon be where the scoffer and the "wicked will cease from troubling." But what little time remains, is for work. Let us do what we can for the salvation of perishing sinners.

I am happy to know that you are doing much in the west. That lecturers are being raised up to help you, and also many faithful brethren, to stay up your hands.

The *paper* which you have started is of the utmost importance to the cause, and must be sustained. I shall send you more publications soon, but nevertheless, the paper must be kept alive. You must write more for it, and bestow more labor upon it, if possible; it can be made to speak *trumpet tongued*. I have sent you *one hundred dollars* to help sustain it; twenty five of which was from a friend in Providence, R. I., the rest from the Lord's treasury, 14 Devonshire street.

As to things in the East, they are about as when you left us, only we hope there has been an increase of numbers, grace and faith.

You see that we have got things started in New York. The "Midnight Cry" is now producing an immense influence through the land. We have sent out from that office within the last five months, six hundred thousand publications, which have been spread over the entire country. We mean by the help of God to continue this work of gratuitous circulation of light and truth, till all have heard, that are within our reach.

In Boston we are doing what we can at the present time. The Tabernacle has been delayed by the mismanagement or neglect of the contractor, so that we could do nothing effectually as it should be, till within a week. We are now finishing it with all despatch. We hope to occupy it in a few

weeks, if it does not please God to pitch the "camp" for *all the saints*, before that time.

JOSHUA V. HIMES.
Boston, April 19th, 1843.

GENERAL CONFERENCES ON THE SECOND ADVENT.

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in *New York*, *Philadelphia* and *Boston*, during the Anniversaries in *May*. We have large and convenient places secured in each of the above cities, for the meetings.

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.

Let there be a general gathering. The first of the series will commence in *New York* city, *May 7th*, in the church corner of *Catharine* and *Madison* streets.

Brother Southard, Jacobs and others will make the arrangements. Brother Litch will make arrangements in *Philadelphia*.

To Book AGENTS.—We have now well nigh exhausted our treasury, and are under the necessity of calling upon agents to make immediate remittances of money, that they may have on hand, now due us. We are extending our labors, and distribution to the greatest extent that our means will allow. Whether we get little or much, it is *all invested in this holy cause*. Our enemies charge us with hoarding up money—of making a speculation, &c, and I find many friends have been deceived by such reports. It would be in vain for us to contradict half the foolish stories circulated about us. We will only say to the friends of the cause we advocate, in relation to this whole matter, that there is no truth in such statements. They are reported to destroy our influence, and dry up the sympathies and charities of the benevolent.

My books, and accounts of receipts and expenditures are all open for the examination of any responsible persons who are concerned in this matter. We do not possess one farthing but what is invested and consecrated to the Second Advent cause.

We now need all our friends owe us. We want to use it while we may—the time is short, and what is done must be done quickly.

To SUBSCRIBERS.—We sincerely thank those who have paid their subscriptions for the "Signs of the Times." There is now a large amount due on the back volumes, and the most of the present one is due. We have only to say that the money is needed to meet our weekly bills for paper and printing. Let all look at this matter in the light of duty, and justice—"do as they would have others do unto them."

A large number of papers were sent to the second "Advent Witness" last year, from whom we have had but few returns. We call the attention of those subscribers to the importance of a remittance of subscriptions due.

The Nestorians.

High expectations have been excited by the Nestorian mission, as a valuable auxiliary in the evangelizing of the world. The following extracts from the work of the Rev. J. Perkins—a missionary in that field of labor, will show us that however much may be hoped from these oriental Christians, yet their present condition is far from encouraging such expectations; while they are also eagerly beset by the Jesuits of Rome, who if time were to continue, bid fair not only to encircle them within the arms of the **MAN OF SIN**, but reduce to his control the entire regions of the world.

Of the present condition of the Nestorians, Mr. Perkins says—

"The Nestorians are still, to a painful extent, under the influence of human, and many childish, traditions. They attach great importance to their periodical *fasts*, which are about as numerous as in the other Eastern churches, often to the neglect of integrity and purity of heart, and even of external morality. As a people, they are deeply degraded in morals. The vice of lying is almost universal, among both ecclesiastics and people. Intemperance is very prevalent. The Sabbath is, to a great extent, regarded as a holiday. And profaneness and some other vices are very common. Indeed, the mass of this people seem literally to have a *name to live, while they are dead*."

Such is the venerable remnant of the Nestorian Christians, situated in the midst of the followers of the False Prophet, beset, on all sides, by artful Romish emissaries, and stretching forth their hands to Protestant Christendom, with the imploring cry, "come over and help us."

Of their danger from the Papists, he says.—

"But from the *Papists*, with the name and some of the forms of Christianity, to conceal the deformities of their system, the Nestorians are in far greater danger. Had we not come to their rescue, we have reason to apprehend, that the incessant working of the artful machinations of the Jesuit emissaries—their endless intrigues—their promises of large sums of money, of favors procured, through their instrumentality, from Government, as rewards of conversion—their threats to bring the arm of Musselman displeasure against such as refuse to yield, and their actual oppression, wherever they can bring power to their aid, would, in time, have gradually obliterated the Nestorians and transferred the last man of them to the Romish standard. We are here just in time to avert such a calamity. But every inch of the ground is still to be contested. Papists know the importance of this field, and Jesuit emissaries are coming into it like a flood. Here, as in almost every part of the world, the Protestant missionary must experience his greatest difficulties and trials from the opposing efforts of the **"Man of Sin."** No measure will be left untried by them, for leading away the Nestorians from the religion of their fathers and subjecting them to Papal control. A few years ago, a Jesuit offered to the Nestorian Patriarch \$10,000, *on condition that he would acknowledge allegiance to the Pope*; to which the patriarch replied, in the emphatic language of Peter to Simon Magus, "Thy money perish with thee." And of late, emissaries from Rome have tendered to him the assurance that if he will so be a papist as to recognize the supremacy of their master, he shall not only continue to be Patriarch of the Nestorians, but *all the Christians of the East shall be added to his jurisdiction*! One of the "newest measures" that has been reported to us, is an order purporting to be fresh from the Pope to his agents in this region, to canonize *Nestorius*, whose name and memory every papist has been required, so many centuries, to curse,—and to anathematize the *Lutherans*—i. e. the Protestant missionaries, with whom they propose also to class such of the Nestorians as shall not go over to the ranks of the Papists! Strange, that we, obscure men, away in this distant part of the world, should be honored with such special attention from "His Holiness!" And it may perhaps be doubtful, whether such an order was actually issued from

Rome, or merely fabricated by her emissaries here, who have doubtless, in matters of policy, much discretionary power. Its object and effect would in either case be the same. The Nestorians, however, fully understand this surprising change, in the Papal estimation of *Nestorius*, as designed merely to decoy them; and they spurn the high honor thus offered. And as to being classed with the *Lutherans*, (Protestants,) a brother of the Nestorian Patriarch and his designated successor, (who was with us at the time this new canonization was reported,) told the Papists, that he regarded it as an honorable and enviable distinction.

As already remarked, papal efforts have succeeded, during the last century and a half, in accomplishing their object on the western side of the Koordish mountains,—sometimes drawing individuals, or families; and sometimes bishops, and in one or two instances, a *Patriarch*, with the major part of their flocks, over to the Romish standard.

SIGNS OF THE TIMES IN PERSIA.—The Rev. Mr. Perkins says in his "Remarks" "That the signs of the times, in this eastern world, betoken the speedy approach of mighty political revolutions. Muhammadan powers are crumbling to ruins. Christian nations are soon to rule over all the followers of the False Prophet. Turkey and Persia are tottering to their centres, and would fall at once of their own weight, were they not held up by rival European governments. The universal catastrophe of Muhammadan dominion cannot, in all human probability be, in this way, much longer postponed. And as the Religion of the False Prophet was propagated and is sustained by the sword, so its overthrow, there can be little doubt, will quickly ensue, when the sword shall be taken from its hands."

A STRANGE NOTION.—Our old friend Adin Ballou, editor of the Practical Christian, says the 2d advent took place at the time Jerusalem was destroyed and the Jewish Nation dispersed. He thinks then the Lord came, the judgment day begun, and the resurrection took place, or begun to take place. This is no new idea. It seems to be the same mystical notion, which Hymeneus and Philetus of Apostolic memory, embraced and promulgated, "who concerning the truth, erred, saying the resurrection is past already, and overthrew the faith of some." 2 Tim. ii. 17, 18.—*From the Christian Herald.*

REMARKABLE COINCIDENCE.—The popular sentiment of the Doctors of the Law at the present time, with regard to the coming of Christ, is strikingly similar to that evinced by the same class of men at the time of his coming. To some of the people who were almost persuaded to believe in Him, they replied, (as the Apostle John declares) "Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? but this people who know not the law are cursed." Is not this language almost identical with that which we now so frequently hear from those who say that it is presumption and profanity for us to pretend to understand or interpret the prophetic scriptures, which so clearly foretell the time of his second appearing. They triumphantly inquire what wise or great, or learned men, of high standing in community have received and advocated his doctrine, forgetting that our Savior once said, "I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight."—*Gospel Publisher.*

Think of that night when on board of that ill-fated steamboat Lexington, so many met a horrible death. Now think of another boat in hailing distance, the unfeeling captain of which passes away from her without sympathy or notice: would you not call him a monster in human shape? Or, what would you think of that person who, seeing the house in flames in which his friend at midnight lies secure in slumber, perhaps by him the companion of his

bosom, surrounded with his beloved offspring: now, should you see such an one turn away without endeavoring to arouse his friend and family, what would you call him? you would think him worse than a murderer. Well, think of the doctrine of Christ's second coming to Judge the world, at hand. If there is a man to be found who honestly believes it and does not give the alarm, (whether he is right or wrong) he is virtually worse than those before mentioned, and ought to be esteemed by all a *dishonest coward*, destitute of principle. With this view, then, stop your unreasonable jargon, and the outcry you make against such men.—God will take care to pay them for the wrong they may do. "Yet wisdom will be justified in her children." And if you have ought to do or say, act the part of a rational creature; show them, if you can, where they are mistaken, else hold your peace; increase no more your own darkness and condemnation. "Fight lawfully," else in no case are you to be crowned.

Ex. Paper.

Why do men exhibit such uncalled for hostility towards their poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that *they will be found crucifying the Savior afresh*.—*Ex. paper.*

HE "TURNETH THE SHADOW OF DEATH INTO THE MORNING."—Standing in the light reflected by the mode of illustration adopted by the Oriental poets, we are enabled to discover much beauty in this allusion. "He turneth the shadow of death into the morning." To what is allusion here made? We are all of us familiar with the adage or proverbial remark, that "it is always the darkest just before day." This is true in a philosophical and moral sense. The noon of night, or midnight's solemn hour, is not attended with such dense darkness as the hour preceding the breaking of day. Before the rays of the sun shoot above the horizon, there exists a black cloud raised about this earth, which may be seen, and, to a certain extent, felt—but its density cannot be determined. This darkness was, by the ancient poets, and by those holy men who spake of God in olden times, used as an emblem of the darkness and gloom of the grave. As the darkness which proceeds the soft and mellow twilight, covers all objects within its range, so the blackness of the grave throws an impenetrable veil between the living and the dead, and hides from our view those who have gone the way of all the earth. And as a man, without any artificial light, gropes in the darkness of night, so the soul that is not illuminated by the rays of intelligence from on high, stumbles upon the dark mountains of death, and enters its fearful gloom without a knowledge of what awaits him beyond its dreary confines. But God "turneth this shadow of death into the morning." At the appointed time he commandeth the orb of day to approach. He giveth the signal of his coming, by making more brilliant the star of the morning. Then he displaceth the dense and gloomy vapor of darkness, by

OUR JOURNEY HOME.

3. We shall have a mighty shout
By and by when he comes;
We shall have a mighty shout
When he comes;
Ride on, Jesus, &c.

4. We shall all with Christ appear
By and by when he comes;
We shall all with Christ appear
When he comes;
Ride on, Jesus, &c.

5. Then the earth will be cleans'd
By and by when he comes;
Then the earth will all be cleans'd
When he comes;
Ride on, Jesus, &c.

6. We shall shout above the fire
By and by when he comes;
We shall shout above the fire
When he comes;
Ride on, Jesus, &c.

bending the rays of the sun gently over the convex surface of the earth, and ushering man into a pleasant twilight, and completes the change by sending a broad glare of light gradually over the earth. Thus, the darkness which is emblematical, or a shadow, of death, is kindly "turned into morning," and we are reminded of that great change, which shall usher man into the full blaze of the day of immortality.

Review of Dr. Jarvis's Letter.

BRO. BURR.—Will you allow me to say a few words relative to our Lord's glorious appearing? My desire to add to what has been said, originates in the belief that the community has a right to all the light which God has shed on this subject.

Dr. Jarvis wrote a letter recently, in reply to enquiries which had been addressed to him on this subject, in which he affirms, positively, that Mr. Miller is wrong in his chronology. "The world," he says, "according to Mr. M. should have ended several years since." We are left to infer that this conclusion is based on the difference between the vulgar and the true era. Now, with all deference to the age, education, and influence of the author of that letter, the whole community have a right to know if not already informed, that neither the date of the Christian era, nor the birth of Jesus, nor his age at the crucifixion is once named in the prophecy Dan. 9, 24. These points about which the learned will, doubtless, continue to differ, are not necessarily brought into the calculation. Why then does he make a false issue, and turn upon his opponents only to reproach them with ignorance, delusion and sin! We know who has said that "for every idle word" we "must give account in the day of Judgment." Surely, it is worse than idle for a learned clergyman to misconceive his less learned opponents, and then as if conscious of intellectual elevation, throw odium on them by opprobrious epithets! An apostle would enquire, "why dost thou boast?" But it is written that when "Jesus was reviled, he reviled not again,—when he suffered he threatened not; therefore I will not be uncourteous, because the Dr. has been severe. The frame of my spirit must change ere I shall dare "render evil for evil, to any man." Many who contend about the truth, it is to be feared, lose sight

alike of their accountability to its author, and of the sympathy which is due to an erring fellow mortal, who may by having the truth spoken "in love," be reclaimed from the mazes of error.

Let me then state the point on which the Dr. misconceives those whom he opposes. The prophecy on which Mr. Miller bases his calculation that "*the end*" will be this year, is recorded Dan. 8, 13—19, and more fully explained Dan. 9. We feel persuaded that the 70 weeks, Dan. 9, 24, end in the crucifixion, or the ascension of Messiah,—which occurred A. D. 33. We find Playfair, Furguson, and David Young confirm our faith. Nay more, it is understood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation. The remainder of the 2300, Daniel 8, 14, from which the seventy sevens were cut off, is to be reckoned from *that point*, A. D. 33. Thus 70 sevens—490,—2300 leaves 1810, —33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in prophecy, consequently they are not allowed to divert or confuse us. The year referred to in prophecy—the year of Jesus death, is ascertained, I suppose, beyond controversy. This makes "*the vision*," "*the time appointed*" for "*the end*," terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that this, though not necessary to an explanation of this prophecy, may be satisfactorily answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when "*the end*" is to be looked for, when the beloved prophet will rise up in his lot.

The necessity for my saying something through the press of our city arose from the facts in the case. Opposition was ripe, and it seemed as if "the adversary" looked out, rolled his huge eye-balls and shook his mane as if triumphant. The truth was needed to say, "The Lord rebuke thee, O Satan!—the Lord that chose Jerusalem, rebuke thee!"

There are several points which I should like to touch had I room to write, and you to print, one of which is the oft repeated enquiry, what will you do if the Lord does not come at the time expected? I answer I shall have the sat-

isfaction of *knowing beyond all controversy* that I "love his appearing"—also that my soul is much richer in the experience of divine grace—that my views of Bible truth are greatly enlarged and improved, and that it is much better "to be ready and not go," than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise shall fail—neither will my conscience, or my Judge, ever cause a blush for *lifting up my head* and *looking up*," as he has directed, when "*my redemption draweth nigh.*" If shame ever mantles any face at the appearing of Christ, it will be the face of him who when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not affect my duty. Who would, who could blame an affectionate, afflicted wife for desiring the return of her husband, when she knew it would end her trials! 'Twould be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation, hence I long for it more than for any thing else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! come Lord Jesus. *The Christian Secretary.*

MIDDLETOWN, April 4, 1843.

THE PROSPECT.

"Ye objects of sense, and enjoyments of time,
Which oft have delighted my heart;
I soon shall exchange you for joys more sublime,
For joys that will never depart.

Thou Lord of the day and thou queen of the night,
To me ye no longer are known;
I soon shall behold with increasing delight
A sun that will never go down.

Ye wonderful orbs, that astonish my eyes,
Your glories recede from my sight;
I soon shall contemplate more beautiful skies,
And stars more transcendently bright.

Ye mountains and vallies, ye rivers and plains,
Thou earth and thou ocean adieu,
More permanent regions where righteousness reigns
Present their bright hills to my view.

My weeping relations, my brethren and friends,
Whose hearts are entwined with my own,
Adieu for the present, my spirit ascends
Where friendship immortal is known.

The wrong of transgressors shall grieve me no more,
Midst foes I no longer reside;
My conflict with sin and with sinners is o'er,
With saints I shall ever abide.

No lurking temptation, defilement or fear,
Again shall disquiet my breast:

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

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Whole No. 104.

Letter from Wm. Miller.

MY DEAR BROTHER HIMES.—I am now at home,—was brought home on a bed, six days since. I am very weak in body, but blessed be God, my mind, faith, and hope, are yet strong in the Lord—no wavering in my belief that I shall see Christ this year. Now is the time to try men's souls. How many will stagger, and give up their hope, on the last inch of time, we cannot tell; but one thing is true, “he that endures unto the end the same shall be saved.” I find some in this vicinity are giving up their faith in the second advent, and are now our greatest enemies; but I can trace the cause to such influences as Dowling, Colver, Weeks, &c. &c. These persons were kept in check, until such men as Peter predicted, 2 Peter ii. 1—2, began to show their spleen, and hatred. What an account will these men have to render, if Christ does come, as we believe, this year? And what have they done by way of argument to show to the contrary? Nothing, themselves being the judges; for after all, they admit he may come. What broken reeds the wicked are leaning upon! and what have they when they sum up the whole matter that these men give them? Why, they have Dowling's misrepresentations, and Dr. Weeks' mistakes; Mr. Dowling attempts to turn on the little article *the*, as not being in the original text, Dan. 9, 21, 23, 24. What evidence does he bring us, that it is not in the Hebrew? Why, he says so; very well; but I am informed he is not, and never was, a good Hebrew scholar, and cannot read the Hebrew with vowel points. I know he has misrepresented things; and his writings show to me a spirit of selfish dogmatism, and not enough of the meekness of Christ for me to trust in his assertions. But Dr. Weeks says so. Who is Dr. Weeks? He is a great—learned man—a D.D. in N. Jersey. That is well; but I have seen some of his writings recently, and I find the same unchristian spirit of self-esteem, the same dogmatical denunciation of all opinions but his own orthodoxy, and a propensity to gather chaff rather than wheat—to collect together the bad, and cast the good away. What evidence have we that the article *the* is either in or implied in the Hebrew? I answer. It is so understood by every translator into the English language, from Wickliffe to Bernard; and it is so translated into the French, Dutch, Spanish, Scotch, and Irish. I have conversed with as many as a score, more learned than Dowling, and nearly as learned as Dr. Weeks in Hebrew, who all tell me so. Here, there are 100 to 1 testimonies on the side of our translation, and disinterested witnesses too; and these all have common sense on their side of the question, while to me, with the article *the* left out, as in Dowling and Weeks, or to an English reader, it would not be common sense. At any rate, I had rather risk my soul on our bible as it is, than on these men who manifest such a spirit of haughtiness and pride.

Again. What have the wicked got from Colver, that makes them so triumph over us? I answer, they have a “tag” without a “tally,”

and blackguardism without decency. They have a rabble of words without system, and when he gets through, the wicked cannot tell what Colver does believe, concerning Christ's coming; neither do they care, if he destroys Miller's views, and puts the judgment far off; but as he has done neither, he will soon be out of date; and the wicked will want another caterer. Now comes the great Dr. Weeks, D.D. of N. J. &c. chronologer, Historian, Mathematician, &c. &c. Now my former opponents must give way to this mighty champion. Stand back ye “profoundly ignorant rabble.” Give way, ye vile creeping herd of commoners, hear the wicked shout, “the conqueror comes!” Why all this excitement? I will tell you. There lives an old man away back in the country, (no matter where,) who by the grace of God was brought to believe in the bible as being the word of God, he read it over and over again, and he found, or thought he found, that God had revealed the time when his dear Master, Jesus Christ, would come to this world again. He believed it, and told some of his neighbors. Some of them believed also, and they requested the old man to publish his views in a public paper; he did so in the columns of an obscure paper printed in a country village, (as the Dr. would say.) This made many more call for light, kept the old man writing letters from morning till night; he then published his views in a pamphlet form, and when any one requested light he would send them a pamphlet.

In this way he scattered a number of hundred. Then the people called on him to lecture; with this he complied, and in twelve years he has delivered about five thousand lectures. They then called for him to write his lectures, which he also did, and spent many a weary day, and toilsome night, to give the light to others; and then instead of receiving the profits of his own labors, was actually fleeced by the publishers of several editions of his lectures, and lost his health. In all this he has claimed neither honor, nor emolument; he only claims to be a believer in God's word, and to give his sentiments in plain simple language, and hopes to be understood. And what followed?—The Infidels wrote a book to “overthrow” Miller,—the Universalists “destroyed” him,—the Baptists “used him up,”—the Congregationalists threw out their “hints,”—and now this Presbyterian general, the great Dr. Weeks, is showing his “mistakes,” by making more mistakes than Miller, who is “profoundly ignorant.” He has put down every Second Advent writer as Mr. Miller, and then by splitting and dividing every mistake into many parts, and making nine out of each one of his own mistakes, he has made in round numbers, at the last dates, eighty eight mistakes, out of three volumes of about three hundred pages, written by this “profoundly ignorant” old man.

What a great and wise man Dr. Weeks must be! and how “profoundly ignorant” Mr. M. is! Never did mortals behold such a contrast! But a school boy of my acquaintance,

pledges himself to show forty-nine mistakes in the Dr.'s three articles; and if the Doctor will call for them, and the Evangelist will publish them, they shall be published immediately. Let Dr. Weeks call for them, as it is desirable to get all the chaff out from our productions.

Let me tell a fable. At a certain time an eastern king lost his family physician by death. When he was about appointing another, two Drs. appeared as claimants; one only was appointed; the unfortunate one left the king's court mortified, and chagrined; he therefore studied how he might be avenged on his more fortunate rival. Learning that his fortunate friend had recently written a treatise on medicine, and had dedicated it to his majesty the king, he went and purchased one of the books. He then set himself down to read, and find mistakes; as he found them, or thought he had, he would be very careful to mark, and number them until he found four score and eight. He then took his book under his arm, and went to the king. Sire, said he, have you noticed how many mistakes your physician has made in his book? receiving an answer in the negative, he then said, Sire, I have taken much pains to read over and over the book, and have marked and numbered every mistake in the book, and have found four score and eight; will your majesty look it over and see them? The king nodded assent, and the Doctor left the court. A few days after, the king sent for the Dr. again to come to him in haste. The Dr. came, and the king commanded him to go out among the farmers, and get him a bag of clean wheat; and at the same time to take and fill another bag with the chaff. The Dr. did as he was commanded, and labored long and diligently until he executed his task. He then came in, and cast down his bags before the king. The king rose up, opened and examined the bag of wheat, and said it was very fine and good. He then opened the bag of chaff, and said to the Dr. it is well done; as you are fond of chaff, Dr. you may take this for your pains; I will take the wheat. The Lord make the application. Jer. xxiii. 28.

After writing the above, Mr. Miller was proceeding to give a thorough exposition of Dr. Week's mistakes, but being taken sick, is prevented for the present. His son writes us as follows.

BROTHER HIMES.—My father requests me to say to you, that he commenced the above seven days since; but could write no farther on account of his health. He is quite low and feeble, and fears he may be no better. He wishes you success in the cause, and sends his love to you and all the friends. He has another carbuncle bile on his right shoulder. It has eight heads, and he has wasted considerably under it.

Yours truly in Gospel love. W. S. MILLER.
Low Hampton, April 13th, 1843.

OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED.

ONE mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out?" Are they connected with Beelzebub? So, also, the reply of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them—you do not; very well; let us make a comparison or two. (See Luke xv.) The father of the prodigal is on my side—and the man who lost a sheep, he is on my side—and the woman who lost a piece of silver, she is on my side—and the angels of God—these are all on my side. But you don't receive sinners! nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition is always characterized by ignorance and absurdity.

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which we live must be the time; and if there is any one particular part or form of truth in reference to which their special anxiety is manifested, it is the sublime and clearly stated doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that, if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety—"Behold," says Christ, "I have told you before," &c. Matt. xxiv. 25. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c. 2 Pet. iii. 2-4.

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of time. This is the question against which the scoffing infidelity, refined and vulgar,—much of the reputed christian wisdom,—and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literati ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority,—we say, *Point out the mistakes, and give us a more scriptural explanation of these prophecies.* We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been able to perceive the value of a chart that would not tell the sailor where to find his port, *until after he had arrived.* We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,—we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give the reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular question; and that we have every

reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of time to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies of Daniel, we might give a long list of her most worthy names to prove; and although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements and directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation of the design of these prophecies of Daniel in particular, (though others of course are included,) and he, with Christ and the other apostles, directs us repeatedly to the prophets for "light." Luke xvi. 29-31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3-10; x. 5-7; Jude 14-18.

Let us hear Peter.—1 Peter i. 3-13. For whose benefit did the prophets understand their message to be intended? *Unto whom (the prophets) it was revealed, that NOT UNTO THEMSELVES, BUT UNTO US they did minister THE THINGS which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.* v. 12. Here, then, are "things" brought to view, to communicate which the prophets "did minister," and "them that have preached the gospel with the Holy Ghost sent down from heaven, have reported;" and "which the angels desire to look into." Now if these "things" should happen to involve the coming of Christ, and the time of his coming, let those sneer and scoff who will; they do it not to men, but unto God.

What, then, are the "things," in reference to which it is said, "unto us they did minister?" 1. "The prophets have inquired and searched diligently,—searching what the spirit of Christ which was in them did signify," "WHEN IT TESTIFIED BEFOREHAND" of a "salvation" which consisted "of the grace that should come unto you," and which you should receive "as the end of your faith, even the salvation of your souls." v. 9, 10. What grace? "The grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST." v. 13. And the "salvation" was that "unto" which they were "kept by the power of God, through faith," and their faith looked "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"—and "READY TO BE REVEALED IN THE LAST TIME," v. 4, 5. Which "faith, more precious than gold which perisheth, though tried with fire," the apostle desired "might be found unto praise and honor and glory AT THE APPEARING OF JESUS CHRIST." v. 7. These "things" are "WHAT" "the prophets inquired about, and apostles reported," and "angels desire to look into."

2. "The prophets have inquired and searched diligently what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." v. 11. The "time," which referred to "the sufferings of Christ," has been filled up. "The glory," which belongs particularly to "HIS APPEARING AND KINGDOM," has not yet been realized. The 70 weeks which indicated the time of the sufferings of Christ, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the end shall be," when Daniel saw "one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him DOMINION, AND GLORY, AND A KINGDOM, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. vii. 13, 14. "When the SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY," (Matt. xxv. 31;) "and them that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the time in connection with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii.

2. To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. 3. "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10-21; xii. 5-7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn.*" 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end"—that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to every series of prophetic events, we have nothing else to look for but "the end?" Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the "time of the end" is come; "the signs" which were immediately to precede his coming, have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming "is near, even at the doors!"

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the "TIME" as well as the other "thing" of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge—the fires of Sodom—the famine of Egypt, her plagues and the ruin of her armies—the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.

CONSEQUENCES.

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that they may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come?

You tell us again—"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have proved our views not to be the correct explanation of it, when they now decline to receive our views as the doctrine of the Bible.

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken their position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and

"the signs of the times;" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they *should* see a few more years on earth, and it should be their lot to suffer more than they have yet suffered. May we here ask our brethren to pray that they may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though *their predictions*, in that case, might fail as well as *our calculations*?

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfilment of prophecy according to our calculations lead to more startling results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current—"have nothing to do with the prophecies"—and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, *first* to be considered, *Is it true?* and passing to the question, *What will be the results?* or, in looking at the results, to inquire, "What if it *don't come?*" instead of asking, *What if it does come?* All the danger lies there. *What if it does come?*

OBJECTIONS.

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted the only inquiry, which, in the very nature of the case, could amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "fixing the time," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or a thousand years "to come."

CHRONOLOGY OF THE WORLD.

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well. No one pretends to tell, positively, how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,—which

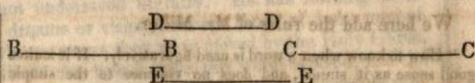
supposes that the present order of things is to be changed at the end of six thousand years, and which appears to be founded upon some portions of the word of God, may be worthy of our attention,—from what we can tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousands, and then he might find as many more in every other system of chronology. But how he will make the apparent contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this *without any criterion by which to make the test*,—those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some score of sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away *childish things*." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior merit to the Samaritan, Septuagint, &c., is argument enough in favor of the *source* of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges, the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt; that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, Acts xiii. 20, is very strongly in favor of Mr. Miller's chronology.

Dr. Clarke, in his preface to the book of Judges, makes this remark on "the Chronology of Archbishop Usher on this period," which is the standard generally adopted: "ITS CORRECTNESS IS JUSTLY QUESTIONED." Dr. Clarke also quotes from Dr. Hales as follows: "It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, (Acts xiii. 21,) which is omitted in the Old Testament. His outline also corresponds with *S. Paul's* period of four hundred and fifty years from the division of the conquered land of *Canaan*, until *Samuel* the prophet." See Dr. Hales' Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.

Now if the reader will take the trouble to examine Mr. Miller's chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one, of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all begin this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the date of events into confusion. A simple illustration will show that these dates are not affected by this addition.

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation.



The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation of the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin *after* Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges, to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by the addition.

"MILLER'S RULE."

Again it is charged upon Mr. Miller as the very climax of "absurdity" and "ignorance," that he reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge, that "Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;" and "that the end of this world, on his own terms, cannot come yet for thousands of years!" It is no new thing for those who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.

"These calculations" which are ignorantly or designedly ascribed to Mr. Miller, or are said to be "according to his rule," are no more "according to his rule" than the calculations in "Bowditch's Practical Navigator."

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.

"The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected." Horne's Introduction, vol. ii. p. 504. "Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up." Ib. p. 583. And again, in giving the meaning of the word day, in his "Index to the Symbolical Language of the Scripture," he says, "DAY—1. A year in prophetic language. Ezek. iv. 6; Rev. ii. 10. 2. An appointed time or season. Isa. xxxiv. 8; lxiii. 4." Vol. iv. p. 494.

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.

We insert Mr. Dowling's view of the rule in question, with the note he has appended, for the sake of the important testimony it contains in favor of it—a witness who will not be suspected of any partiality in the case.

"I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist."

"We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz.: a time, times, and half a time, which, we have before seen, is the prophetic designation of 1260 years." Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.

*I have read attentively the attempt of a distinguished Hebrew scholar, in the Biblical Repository, to prove that *days* in prophetic language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (ch. iv. 6,) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other, such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott, Fuller, Robert Hall, &c.

We here add the rules of Mr. Miller.

"How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Rev. xii. 1, 2; xvii. 3—7.

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite. Eccles. vii. 14.

2. Definite, a day for a year. Ezek. iv. 6.

3. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not."

Now all the contempt which is cast upon Mr. Miller, under the pretence that his rule is "absurd," &c., is cast equally upon the worthiest men who have ever lived, including the prophets and apostles themselves.

But those writers who object to Mr. Miller's rule, give us no other by which these prophecies can be understood, and this might be passed over, if they did not *profess to explain* them. We might name at least a score of men who have made the promise and the attempt, but have had to confess, often in plain words, that they could not make out an explanation.

While the writer was lecturing in New York city, a practising lawyer there who became somewhat interested in the subject, attended one of the churches in the city, in which a notice had been given out of an evening lecture against Mr. Miller's theory. The house was crowded, and the minister for the occasion read an article of about half an hour's length, which was of the usual character. The next time I fell in with my friend, I inquired about the lecture against us. "O," said he, "he used up Mr. Miller at once." Ah, indeed, how did he do that? "Why, he proved to us that the Bible was not true." Well, I replied, if he has done that, we are used up. It is a gone case. If the *Bible* is not true, Millerism is dead, (or to that effect.) Then, explaining himself, he said, that according to what the preacher *called* the fulfillment of the prophecies considered, though applied in the past, they had never been fulfilled, and of course the Bible could not be true. How many others have placed themselves and the Bible in the same predicament, it would be impossible to tell.

Now if the contempt shown to the above old and venerable writers on the prophecies were not enough to fix upon these men the brand of theological infamy, their treatment of the word of God will do it. It is virtually saying, *his word is not exactly true*. A higher authority has said, "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35.

But these writers are forced to take this position or yield in silence to Mr. Miller. It is the *best* they can do, if they do any thing against his views, or it remains yet to be done.

Mr. Miller only advances upon the track of time as it has been extended since the days of these worthy laborers in the interpretation of the prophecies, referred to above, and, guided by the same principles, he finds them confirmed, as the prophecies have been filled up by the events of history. The position taken by his opponents may be considered as one of the most striking and clearly marked "signs of the times."

DIFFERENT MODES OF RECKONING TIME.

Again we are pointed to sundry difficulties in the way of calculating the time. It is said the difference in the mode of computing time at different periods, makes it impossible to tell when the prophetic periods run out, even if we can tell when they begin. We will let one speak for a great many. "Our readers are aware that the ancient mode of reckoning the *year was by 360 days*. The 2300 years of Daniel were of course years of 360 days each; in these 2300 years, the 490 years are included: but everybody knows that we count 365 days in the year. This fact has been overlooked. The 1810 years which remain of the 2300, after the accomplishment of the 490 years, are too long by 5 days and 6 hours each, and this makes a difference of upwards of 26 years. We must therefore deduct 26 years from 1843, and this takes us back to the year 1817, when, if this scheme had been correct, the world would have been destroyed." Protestant Banner, July 19th, 1843.

We may reply with the strictest propriety in the language of the Protestant Banner. "It is seldom that so large an amount of arrogance, egotism, and

ignorance is found condensed in a single sentence; but the author possesses the faculty of condensing these elements in a wonderful degree." The P. B. must presume very largely upon the ignorance of its "readers," to suppose them to be "aware that the ancient mode of reckoning the year was by 360 days." We challenge the P. B. or any other Banner to point out a single nation, "ancient" or modern, whose mode of reckoning the year was by 360 days. If it can be shown that this was ever "the mode of reckoning the year," it certainly has not been since the time stated for the commencement of these obnoxious prophetic periods. See Prid. Con. Preface; Tegg's Chronology, and Roll. It is of very doubtful credit to the emphasized "we" of the P. B. that "everybody knows that we count 365 days to the year." In our part of the country we have 366 once in a while. And this talk about the difference between the ancient and modern computation of the year, and the years that are lost on account of it, is really amusing. We wonder if the sun, moon and stars stood still to accommodate the supposed "ignorance" of the ancients, so that the natural year should agree with theirs! If not, what a state of "confusion confounded" must things have got into when winter came in July, summer in January, autumn in March, and spring in October. At any rate, they might have sung, without any poetic license, once in a while, "December's as pleasant as May." Though one would suppose they would have felt more like singing with the German poet, especially when May should find the thermometer below zero,—

"The world is out of joint,
O, cursed spite!
That ever I was born
To set it right."

But perhaps they had some P. B. or Rev. Mr. Thomas or Colver, to keep things straight for them.

The great unerring standard of time which God established when he set the sun, moon, and stars to be for signs and for seasons, for days and years, has never varied. And however men have computed time, God's years have always been the same. Moreover, it has been the work of astronomers, mathematicians, chronologers and historians, since men were upon the earth, to bring their defective computations to correspond with the true natural year—the time required for the earth to pass from a particular point in its orbit round to the same point, usually beginning at the equinoxes. This time, it has been demonstrated, is 365 days, 5 hours and a fraction.

It was by referring to this never varying standard that the necessity of the leap year was discovered. It was this which led to the change of O. S. for N. S.—So with the ancients and their modes of reckoning the year. There is pretty clear evidence that they knew enough about astronomy to know when the sun shined, and to know day from night, and winter from summer; and they knew enough to make up the deficiency in their current years by intercalary months or days, as the case required; just as we should have to do at a broker's in exchanging money on which there might be 5 or 10 per cent discount, to get par money,—we must add enough to ours to make it of equal value with his. They always had the true solar year as much as we have, whether their current year included the whole of it or not; and they always contrived some way to keep the current and natural year along together, near enough at least not to lose *more than a whole year every century*.

These lost years are all nonsense, and would never have been mentioned but by men whose "arrogance, egotism and ignorance" are of a sufficiently "large amount" to disqualify them to perceive that they have lost their reckoning. Rollin tells us, (vol. ii. p. 627, Harpers' Edition,)

"Though all nations may not agree with one another in the manner of determining their years, some regulating them by the motion of the sun, and others by that of the moon, they, however, generally use the solar year in *chronology*. It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed, that the nations who used lunar years, added a certain number of intercalary days to make them agree with the solar: which makes them correspond with each other; or at least, if there be any difference, it may be neglected, when the question is only to determine the year in which a fact happened."

But the years used in the Bible history were undoubtedly Jewish years, so that we know exactly the "dif-

ference" to be considered, and what allowance to make for lost time. Horne, vol. iii. pp. 166, 167, 297.

"The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt." "The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. Exod. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."

Now by regulating the "lunar years" so as to correspond with the "solar," their years must, of necessity, at every nineteenth, correspond, "within an hour and a half," with the same number of solar years, a "difference" which would not amount to one month in six thousand years,* so that the "scheme" of the P. B. and its worthy coadjutors, "which takes us back to the year 1817, when the world would have been destroyed," will afford no relief to their "readers," except to those whose "ignorance" may be of a sufficient "degree" to disqualify them to appreciate the more "wonderful" "arrogance" and "egotism" of the writers.

PROPHETIC AND SOLAR YEARS.

"But does not Mr. Miller reckon some years at 360 and some at 365 days?" No—unless you refer to the prophetic years, as distinguished from chronological or historical years. In history and chronology no other years are ever used but true solar years. Prophetic years, generally called "times" in scripture, are always of 360 days. God has so explained them in his word (compare Rev. xii. 6 and 14); and the history of fulfilled prophecy corresponds with that explanation.

When these two modes of time are used in reckoning

* "The Lunar Cycle, called also the Golden Number, is the revolution of nineteen years, at the end of which the moon returns, within an hour and a half, to the same point with the sun, and begins its lunations again in the same order as at first." Rollin, vol. 2, p. 627.

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of green ears, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed.—The Passover they celebrated on the fourteenth day of Nisan or Abib by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a sabbath: and on the morrow after this sabbath, as being the beginning of the barley-harvest, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of *ingathering*, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations, it is evident, that *all* the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib and the other to the fifteenth day of Tisri, that they must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days without some expedient to make those years fall in with solar years." Faber, pp. 12—14.

Important
ing, prophetic years are never put alongside of solar years as if they were to be matched together *as years*; i. e. it is not to be supposed that the seven times, for instance, are to be matched with seven solar years:—nor, as some have thought, are we, 1st, to suppose the *days* in the prophetic period indicates a corresponding number of *solar years*; and 2d, that the period thus obtained is to be compared with the same number of *prophetic years*; and 3d, to get at the result, deduct the difference between the prophetic and solar years from the whole period; but prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. “Each day” of the prophetic period represents a true solar year—there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured. There is the same difference between the measure and the article to be measured in this case that there is in all other cases: the measure is an arbitrary abstract rule, by which the natural and real thing is to be measured off for use.

DIFFERENCE IN THE DATES OF THE BIRTH OF CHRIST.

It has been supposed again that the difference of *four years*, between the *true date* of the birth of Christ and A. D., affects the exact application of one of the most important prophetic periods, the 2300 days or years of Daniel viii. The 70 weeks, a part of this period, terminated when “Messiah” was “cut off” “to make reconciliation for iniquity,” “and to anoint the Most Holy.” One week, or seven years, he was to “confirm the covenant with many.” In determining this question—*How did Christ confirm the covenant one week, or seven years?*—it has been ascertained, from what the sacred historians say of the age of Christ when he commenced his ministry, (Luke iii. 1—23; Mark i. 6—15; Acts x. 36, 37,) and of the facts connected with his birth and death, that he was 37 years of age when “cut off”—that he was “cut off” A. D. 33—that he was born four years “before the account called Anno Domini,” and therefore, as he commenced his ministry at 30, he confirmed the covenant, according to the prophecy, by *preaching 7 years*. These facts have all been proved, not to say demonstrated. But the caviller has started a new difficulty, though others besides cavillers may have been entangled with it. It is this: “If Christ was born 4 years before A. D., and was 37 at his death, then the 70 weeks did not run out till the true A. D. 37, and the 2300 days, or years, cannot end till A. D. 1847.” Now in determining the question whether the 70 weeks, as a whole, were fulfilled, so as to “seal up,” or make sure “the vision” which ends at the termination of the 2300 days or years, we have nothing at all to do with the *birth or age* of Christ, we only want to know *when* he was “cut off”; as to this simple question, it matters not whether he was 20, 30, or 50 years of age at the time. In determining the question, whether Christ confirmed the covenant one week, or seven years, by his personal ministry, as we know his age when it began, we must ascertain his age at his death. In the other question, whether the 70 weeks expired at his death, we must ascertain whether it took place 70 weeks or 490 years from the going forth of the commandment referred to. The 70 weeks were so fulfilled, and God by them has sealed the vision. Christ did confirm the covenant, by his personal ministry, 7 years—he was 37 when he died, A. D. 33, and was therefore born 4 years before the “account commonly called A. D.” See note D. in the Diagram.

But let not the caviller make the correction in one particular part of the calculation, in order to introduce difficulties, which, when the whole is corrected, have no existence; if the correction is to be made, it should be carried through.

Let it be understood that the 70 weeks did not run out till the true A. D. 37, and that the whole period will not run out till the true A. D. 1847; and let it be further understood that the true A. D. 37 was A. D. 33, and the true A. D. 1847 is A. D. 1843, and it is as exactly 490 years from the 7th year of Artaxerxes to the 37th year of the true age of Christ, as from the same year to A. D. 33; and it is as exactly 1810 years from the 37th year of the true age of Christ to the true A. D. 1847, as from A. D. 33 to A. D. 1843. As the “difference” has no connection with the time of Christ’s death, the difficulty it is supposed

to present in applying the prophetic period which brings us to “the end,” has no existence.*

THE END HID FROM US.

Again we have been told, that the time of this event (the end of all things) “is not suitable to be revealed,” “and it is wisely hid from us.” If by the “time” here, “the day and the hour” be meant, the objection can have no fair application to Mr. Miller’s calculations; but if it be meant that *every thing* “about the time” “is wisely hid from us,” and “is not suitable to be revealed,” the objection deserves a passing notice; though to point out its unscriptural character will be sufficient. Has God commissioned his angels to our earth, to tell the prophets, to whom it was revealed that not unto themselves but unto us they did minister, how long it was to these things, and that the wise should understand—have the apostles directed us to these same prophets, telling us that we do well to take heed unto their word as unto a light that shineth in a dark place—has God connected the setting up of his kingdom, the judgment, and the coming of the Son of man in the clouds of heaven, with the destruction of all earthly kingdoms, telling us which of those earthly kingdoms in the succession should exist at the time—has Christ pointed us to the signs by which we might know when his coming is near, even at the door, and after all is it *hid from us*?

Has God seen it to be “suitable” to give notice of the time of the flood which was to destroy the world, even to a day, (Gen. vii. 4,) and of a famine which should affect only a few nations at most—and of the judgment of Egypt, a single nation, for oppressing his people—and of the final dissolution of the ten tribes, and of the captivity of Judah 70 years in Babylon, and of the destruction of Jerusalem, and is it *unsuitable* for God to make known to the world the time of its final destruction! And who shall dare to say what is suitable for God to do in such a case! Away with such affected regard for the character of God, which, assuming to guard the portals of the inner sanctuary, dares to dictate to the Sovereign who sits upon its throne; and while it ignorantly claims to be the guardian of his wisdom, impeaches every one of his perfections, as manifested in the express design of his most wonderful and important transactions.

How do ye doctors “make void the word of God through your traditions!” Do ye know the scriptures, or the power of God?

We defy any man to find in Mr. Miller’s works, or even in what is ascribed to him by the ten thousand falsehoods in circulation, any thing more strongly characterized by ignorance, presumption and impiety than this.

UNFAIR COMPARISONS.

It has been attempted more than once to add to the unpopularity of Mr. Miller’s theory, by invidiously comparing him with the “religious theorists” who have assumed to be “inspired to explain the prophecies,” or have read the world’s destiny in the stars, or have had the dreadful message communicated to them in “dreams and revelations” of their own, or have explained the prophetic periods sometimes by solar years, sometimes by lunar years, and sometimes by the time taken for one of the distant planets to pass through its orbit, and so on.

But Mr. Miller makes no “pretensions of this sort.” He claims the gift of inspiration only for the men who wrote the Bible. He has nothing to do with the stars or planets, but for the purposes for which God has expressly made them. He has but one kind of year for chronology or history, and no other but the sanctioned

* We will illustrate by a simple diagram.

A. D. 33
A. D. B
A. B. C. | + X
457 C. X 1843

The line A B represents the whole period of the vision, 2300 years, beginning B. C. 457 and ending A. D. 1843. The line from A to X represents the 70 weeks, or 490 years, which terminated at the death of Christ. C represents the true date of the birth of Christ, four years before A. D. Now you may remove C, the birth of Christ, to any point between B. C. 457, and A. D. 33, and it cannot possibly affect the 70 weeks which terminated at his death; it only makes Christ younger or older as it is removed nearer to or farther from his death. You can have no more nor less than 70 weeks, or 490 years, at A. D. 33—or if any alteration be made here, a corresponding alteration must be made through the whole period; but it would not be very honorable, though honesty and candor demand it, for men of the pretensions of our opposers, to practise an exhibition of wisdom like that of a man who should attempt to add to the dimensions of his house by taking out the lower story and putting it upon the upper one. It is enough for them to pull down the superstructure, they are “under no particular obligation” to put it up again.

principles in interpreting the prophetic periods which are not understood literally. He has nothing to do with dreams or visions, except those of holy men of old who wrote as they were moved by the Holy Ghost. His views are based upon the word of God, and the undeniable facts of history; and however crudely they may have been expressed to the classic ear, there is no ambiguity about them.

If any mistake can be pointed out in the dates of these events, or any impropriety in the application of the prophecies to them, or if a more scriptural and fair explanation can be given us, let it be done. The man who does it shall have our hearty thanks for ourselves, and our hearty co-operation to confer the benefit upon others. God’s word will be verified, and it is to be understood by those for whom it is intended, before the sublime reality shall come to pass. But while we are fully aware that the belief of our views will not hasten the end, we are also sensible that the disbelief of the word will not defer it. It will be as easy for the world to be deceived now as it has ever been; as easy for sinners to sleep, and for professors to dream under the lullaby of their slumbering watchmen, and for all to be taken in the snare, as at any time; but ready or not ready—awake or asleep, what God hath written he will surely perform.

CONCLUSION.

We have thus considered the principal objections and difficulties which have been presented against calculating the termination of the prophetic periods, especially that view of them which supposes that they bring us to the end in 1843.

There are other objections which were not deemed worthy of a detailed examination here,—their fallacy having been so often shown, or their weakness being so very palpable, that nothing but the most obsequious bigotry, or the most unpardonable ignorance, could ever think of them. Of the former, “No man knoweth the day or the hour,” is a specimen,—of the latter, “The doctrine is not according to the standard writers of our church,” and “Mr. Miller is not a learned man,” are examples. We do not think the Saviour meant to say, when he spoke of “the day and the hour,” “that we can know nothing about the time;” (Dimmick;) that would make him contradict himself, for he had just told how we might know when his coming was near, even at the door. (Matt. xxiv. 32, 33.) Nor is it even probable that he meant to say that “man” should never know the day or the hour of his coming in the most literal sense, for that would suppose that he himself could never know the day or the hour. The text applies to “the Son” as well as to “man” and “the angels of heaven.” Mark xiii. 32.

The doctrine may not be according to the “standard writers” of any sect, and yet it may be true. Mr. Miller may not be a learned man, in the estimation of men, and yet his calculations may be correct. These objections cannot prove any doctrine true or false—no man who is seeking for truth at the only source of truth, the word of God, would allow them the weight of a feather. If Mr. Miller’s views are the truth, they are worthy of the ablest advocacy of the most learned and able Christian, and it is high time they were received among the “standard writings” of the several branches of the church; if they are not true, no Christian is at liberty to treat them or their disciples in any other than in a christian manner.

Finally, there are several fundamental positions of the doctrine which remain firm and immovable:—

1. God meant what he said when he dictated the prophecies.
2. Whatever the prophecies speak is “a sure word.”
3. According to the principles of this theory the prophecies have been so far fulfilled.
4. If we are wrong those who oppose our views are also wrong. They cannot be right.
5. If this view of the prophecies does not bring us to their grand development, we do not know what to make of them.
6. We must therefore lay hold of it as the truth till God shall settle the question, and trust in him for the result.

REMARK. The extract from Ferguson, referred to in the Chronology, may be found in the “Bible Student’s Manual,” “Miller’s Life and Views,” &c. &c.

Editorial

Little Horn Prevailing.

CONCLUDED.

JESUITS.

The Romish church exerts an overwhelming influence through the order of Jesuits. The following brief description of the origin and character of the Jesuits is compiled from "Wards History of all Religions," and an "Historical sketch of the Jesuits," by Dr. Brownlee.

The order of Jesuits, or the society of Jesus, as it was termed, was founded in the year 1540, by Ignatius Logola, a Spaniard. The object of this society was to subdue the world to the pope, and to accomplish this, they bound themselves to go wherever he should command them for the service of religion. This society was under the direction of a general who was stationed at Rome. The power exercised by this general was despotic. His will became the will of the whole order. Wherever he bid them go, they must go. Whatever he bid them perform (though it were to take life,) they must be obedient. This order did not lead a monastic life; but became the most active body of men in the world; there was not an affair of state in Europe or India, where they did not exert their influence in the most effective manner. They found their way into schools, colleges, and theological institutions—they professed religion and united with different denominations of christians.

This order was required to attend to all the transactions of the world on account of the influence which they might have upon religion; they were directed to study the dispositions of men in high rank, and to cultivate their friendship; and by the very constitution as well as genius of their order, a spirit of action and intrigue was infused into all its members.

The Jesuit general who resided at Rome, kept a register in which was found the name of every member of the society, with their character, their abilities, natural and acquired, and the particular department for which they were the best fitted. With this register before him, he laid his plans and selected such individuals from the society as were the best calculated to accomplish them.

(For a further description of the character of the Jesuits, see "Secret Instruction to the Jesuits.")

In less than fifty years from the formation of this society, it numbered 11,000. In 1762, this order was abolished by the parliament of France, and the following reasons were assigned.

"The consequences of their doctrines destroy the law of nature; they break all the bonds of civil society by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity; they overthrow all governments; excite rebellion and uproot the foundation and practice of all religion; and substitute all sorts of superstition, irreligion, blasphemy and ido'atry."

The Order of Jesuits was abolished in Spain in 1767. "In a word," says Dr. Brownlee, "kingdom after kingdom followed up the same course of measures, against these intolerable enemies of God and man. They have been banished, either partially or entirely, no less than thirty-nine times from the different kingdoms and states of Europe."

The Jesuits exerted such an overwhelming

and pernicious influence, that pope Garganella Clement 14, (notwithstanding their oaths of allegiance to him,) abolished the order. This was done in 1773. "It will cost me my life" said he, "but I must abolish this dangerous order." A few days after his bull was published against the Jesuits, a notice was placed upon his gate intimating that "the see would soon be vacant by the death of the pope."—He was poisoned through the instrumentality of the Jesuits, a few days after the notice was placed upon his gate. In the last moments of expiring nature he said, "I am going to eternity, and I know for what." Brewster's Encycl. vol. ii. 171. After this society was abolished, they kept up their organization privately, and in 1801, the emperor Paul, in Russia, for some political reasons, restored the Order of Jesuits. He was a wicked man, and needed the assistance of the Jesuits to accomplish his unallowed designs. In 1804, the king of Sardinia restored the order for the same purposes. In 1814, the year in which Buonaparte ceased to "go forth with great fury to destroy," pope Tius 7th "restored the Order of Jesuits to their full powers and prerogatives in all particulars." At the same time he calls upon all papal princes in Europe, and the powers in South America, and all the establishments of popery "to afford them protection and encouragement" as the pope's right arm, and the superior and most successful instrument of extending Catholicism, &c. &c.

"This order," says Dr. Brownlee, "is now in active operation, and has been attended for the last twenty years with the most appalling success, in undermining the liberties of mankind, corrupting religion, sowing dissension in the churches, and in aiding the Holy Alliance in throwing a wall of iron around their kingdoms, to prevent the entrance and dissemination of liberal sentiments. Their labors extend to every papal and every protestant kingdom and state in Europe, and in South America, where they are the main cause of all these national convulsions and bloodshed, in order to prevent and put down all republicanism. They are also most active in Great Britain and the United States, which above all other nations they are the most anxious to win, and to woo over to papism."

From what is now before us, we see that the Jesuits who are the most successful instruments of extending Catholicism, are scattered broadcast over the world. They have entered our seminaries of learning—they have a place in our churches—they have become our teachers.

"The Jesuits," says the writer of their history in Brewster's Encycl. "are a naked sword whose hilt is at Rome, but its blade is everywhere, invisible until its stroke is felt."

STATISTICS.

The statistics of the Romish church, as far as I have been able to obtain them, are as follows—

Catholics in the world,	156,000,000
" in the new world,	26,541,000
Bishoprics in the world,	74
Bishops about,	818
Roman Catholic Priests,	400,000
Monks and Friars,	600,000

The following from the Missionary Herald of Feb. 1841, will show what constitutes a part of that vast machinery of means, by which the Catholics hope to destroy our nation.

"An archbishop and fifteen bishops have collected around them a clergy of 500 members, and a catholic population of 1,250,000

souls. There have arisen already under the auspices of the prelates 11 seminaries, 16 colleges, 45 boarding schools, 42 charity schools, 25 asylums containing more than 1000 orphans, 7 hospitals, 14 institutions for the relief of various classes of the unfortunate."

The following paragraph taken from the New York Observer, of Feb. 16, 1843, shows the rapid increase of Catholicism in the United States since 1841. "The number of Roman Catholics in the United States has been lately estimated at 1,500,000, an increase of 200,000 since the beginning of the year 1842. Of churches and chapels there are 674, and 82 in process of construction, making a total of 756. Of officiating priests the number is 572, of whom 19 have been made in the year 1842.—Thirty-four new churches were erected in 1842, fourteen of which are in the diocese of New York." Within the past year the Catholic population in the United States has increased 200,000, and I am informed by a gentleman who devotes his time to lecturing upon popery, that about one third of them are *Jesuits*.

EXPENDITURES OF THE ROMISH CHURCH.

I have not been able to ascertain the amount expended annually by the Catholics, but the following extracts from the Missionary Herald of 1842, are worthy of our notice. In the first number of the Herald, Mr. Hambling, missionary at Constantinople, says: "I may safely hazard the assertion, that the papists are spending more money in their efforts to proselyte the nominal christians of the east, particularly the Armenians, than *all* those American churches who act through the board are spending in *all parts of the world*. If any one questions this, let him examine the vast amount of real estate vested in colleges and schools, in convents, in large, numerous and costly churches, and in all the paraphernalia of their pompous worship; also the contributions of, and legacies from the people already proselyted, and in addition to this, the large sums annually received from Europe. Let him consider also, the number of their priesthood scattered over all this land, and forming one unbroken chain from the papal throne to the Koordish Mountains."

On the 321 page of the Missionary Herald, of 1842, the same missionary says, "Besides three well endowed colleges at Vienna, Venice and Milan, devoted entirely to Armenian youth, all their schools and colleges here, at Smyrna and Syria, are open to them. Compared with this formidable array of means, * * * how utterly insignificant, how unworthy of the protestant churches of America, are the provisions which we have made for this people."

CHINA.

According to the statements made by the missionaries at China, there are not much less than 400,000,000 of souls in that vast empire who are strangers to regenerating grace. In the February No. of the Missionary Herald for 1842, we learn what is being done for China.

Dr. Cumming says in his letters, "God is doing his strange work here. * * * He has opened China, and the pope is availing himself of the opportunities presented. Six priests arrived last month, and their stations are to be at new places. The building of their chapel and school at Hong Kong is advancing. It will cost, it is said, \$26,000, at least 20,000; more than your mission at China has cost from the beginning. They have twenty men to our one."

Dr. Bridgman, at Macao, writes, 26 March,

1842, as follows, "they" the Catholics "are sending their men and building up their establishments at all the places now opened in China, and especially at Hong Kong. Six separate sites for building have already been secured at Hong Kong by the papal missionaries, and *their buildings are going on rapidly.*"

SUCCESS OF THE CATHOLICS.

I cannot spend time to notice the prosperity which attend the efforts of the Catholics at the present time in various parts of the world; the following extracts, however, will show their success in the Sandwich Islands, which is the most flourishing mission in the world. *Missionary Herald*, June, 1842, page 246. "Quite a number out of the church have joined the papists from the districts of Waialua, Waianae and Koolau, perhaps *one fifth of the whole population.*"

In the December No. for 1842, page 473, under the head of "Romanism advancing," we find the following:

"Romanism has *unquestionably* made considerable progress during the *past year*. It has enlarged its borders, strengthened its stakes, and penetrated many districts where it was before unknown. * * * * On Kauai the excitement in consequence of the spread of Romanism is considerable. Two priests are there laboring with indefatigable zeal, and we are *sorry* to say they have a *good deal of success.*"

The following extract is from Dr. Spring's thanksgiving sermon for 1842, copied from the *New York Observer*, of Feb. 16, 1843; speaking of the Catholic church, he says: "Her stake is deep, her game is high, and she is playing for nations. She spreads her great drag net over the marshes and miry places of our earth, and gathers all manner of creeping things, and then throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every court and in every university in Europe, and almost every town of the Hanseatic Confederacy; nor is there a treaty, nor any measure of universal interest but she watches it with a jealous eye."

From the above we lean *how* the Roman Catholics (little horn,) now make war and prevail against the saints. Their influence is every day increasing, like the stream as it approaches its ocean home, they gather strength, and were it not for the word of God, which assures us that the Man of Sin will soon be destroyed by the brightness of Christ's coming, we should be compelled to come to the conclusion, that the world would again be made to tremble as it listened to the mandates of the Romish church. If there is any prospect of any denomination rising above all others, if there is one church which is to bring the entire world into its pale; the page which is now unfolding teaches us that it must be the Roman Catholic.

The Mother of Harlots has thrown her arms around the world; she leads a *host* to listen to her syren song, and to drink from her cup of abominations, where *one* is regenerated by the grace of God. How cheerless the prospect of those who are looking for the *world's conversion*. On the other hand the part performed by the Romish church at the present time, is in perfect accordance with what Daniel saw in his vision.

"I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of Days came and judgment was

given unto the saints of the Most High, and the time came that the saints possessed the kingdom."

COLCHESTER, VT. March 1, 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, APRIL 26, 1843.

"Of that Day and hour Knoweth no Man."

Many are living in carnal security respecting the approach of the day of Christ's appearing, from a supposition that that day can never be known. A comparison of the various portions of Scripture that speak, to our knowledge, of that day, and the manner in which it will come upon the world, will convince all candid readers that it will come suddenly only upon the wicked. We will give those passages which may seem at first view to denote that it will come unexpected to all, in one column; and opposite those passages which explain upon whom it will so come.

Luke xvii. 26, 27, "And Gen. vi. 3, 17—vii. 4, as it was in the days of 7, 21, "And the Lord Noe, so shall it be also in said, my Spirit shall not the days of the Son of always strive with man, man. They did eat, they for that he also is flesh: drank, they married yet his days shall be a wives, they were given in hundred and twenty marriage, until the day years. And behold, I, that Noe entered into the even I, do bring a flood of ark, and the flood came waters upon the earth, to and destroyed them all." destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man."

Luke xvii. 28—30, Gen. xix. 12—15, 25, "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed."

for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law. And when

the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

Rev. i. 1—3, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Acts i. 7, "And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."

Mark xiii. 33, "Take ye heed, watch and pray: for ye know not when the time is."

Mark xiii. 28, 29, "Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

Mark xiii. 35, 36, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping."

Luke xii. 45, 46, "But Luke xii. 35—38, 43, and if that servant say in "Let your loins be girded about, and your lights eth his coming; and shall burning, and ye your begin to beat the men selves like unto men that servants, and maidens, wait for their Lord, when and to eat and drink, and he will return from the to be drunken; the Lord wedding; that, when he of that servant will come cometh and knocketh, in a day when he look they may open unto him eth not for him, and at immediately. Blessed an hour when he is not aware, and will cut him the Lord when he com in sunder and will ap point him his portion with verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Blessed is that servant, whom his Lord

when he cometh shall find so doing."

Luke xvii. 24, "For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

Luke xxi. 34—36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

1 Thess. v. 1—3, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Dan. xii. 9, "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Deut. xxix. 29, "The secret things belong unto the Lord our God."

Dr. JARVIS says, in a late letter, "I HOPE and TRUST that the work I am about to publish, will prove, beyond the possibility of a cavil, that he (Mr. Miller,) has placed the death of our Savior *exactly five years too late*, and consequently if the seventy weeks ended with the death of Christ, and the 2300 years would end with the purifying of the world by fire 1810 years after the Crucifixion, then the world ought to have been burned up five years ago."

Indeed! he *hopes* he can prove that Christ will not come this year! Doubtless many are also *hoping* that Christ cannot come, but does that prove he will not come? It would be more conclusive if he would show his proof: merely hoping to show it, amounts to but little. This question has been settled by Ferguson by astronomical calculations that the crucifixion was A. D. 33.

YE SHALL BE HATED OF ALL NATIONS.—We learn that two of our friends (names unknown) have been to St. Louis to proclaim the good news of the gospel, but were not permitted to give the reasons for their belief. According to the report,

they were hauled from the stage, hooted at, pelted, and treated with much indignity; and their charts torn to pieces. The slave-holding portion of our country seems to be shut out of the reach of truth.

to give several lectures during the meetings, which will continue over the following Sabbath. We shall be glad to see our friends from the country. We expect a general gathering of the faithful.

Foreign.

Murders, crime, insanity, and disorder continue to abound in the eastern world. A Liverpool paper says that the formidable list of outrages, committed or attempted to be committed by maniacs, would lead strangers to believe they are a nation of madmen. The family of the wrong-heads is on the increase, and so extensive are their ramifications, that they compass Bishops, Chancellors of the Exchequer, Ex-Ministers of State, the Premier, and even Majesty herself.

What is the cause of insanity in Europe? It surely cannot be Millerism.

The shock of an earthquake was experienced at Liverpool, on the morning of the 17th ult. Persons were awakened out of their sleep by the shaking of their houses. Similar symptoms were experienced at the same time at Manchester, Preston, Kendal, various parts of the north of England, the Isle of Man and Wales. The shock was also felt in Guernsey.

For many months the crime of murder has been of almost nightly occurrence in Paris and its neighborhood. An unfortunate operative, who was late on his return home, was taken up bathed in blood in the Rue de Bourdonnais, and shortly afterwards expired.

Secession in the Scottish Church. Great preparations are making in Scotland for the new secession of Nonintrusionists from the established Church. Members of the body are perambulating the country, giving lectures and canvassing for support for the 'free presbyterian church.' The project, in which Doctor Chalmers takes the lead and an active part, is to create a general fund by subscriptions, which is to be distributed in allowances for the support of the several churches and their ministers, an arrangement intended to protect the poorer congregations from the hostility of the upper classes.

Letters

FROM POST-MASTERS, TO APRIL 22d, 1843.

Prospect, Me; Orleans, Me; Natick, R I; Rockingham, N C; Honesdale, Pa; Bentsville, Va; Wert, Sand Lake, N Y; Leominster, Ms; Nicholville, N Y; Woods Hole, Ms; Weybridge, Lower Falls, Vt; Middle Haddam, Ct; Carroll, N H \$3; Westford, Ct; Dexter, Me; Blacks, Me; N Chelmsford, Ms; Swanville, Me; Georgetown, N Y; W Northwood, N H; Mendon, Ill; Feltonville, Ms; Bristol, Ct; Pleasant Hill, Ia, can't tell; Kennebunk Port, Me; Kensington, Ct; Livermore Centre, Me; Cincinnati, O; Griggsville, Ia; Strafford Corner, N H books sent last week; Brookville, N Y; Loudon Ridge, N H; No Danville, Vt; N Market, N H; Gilford, N H; Norwalk, O; Amelia, O; East Corinth; Tollant, Ct \$3; Belfast, Me; Leverett, Ms; Windsor, Vt \$1; Rochester, Vt; Herkimer, N Y; Dummerston, Vt; Bradford, N H; Akron, O; Dexter, Me; Swanville; Brunswick, Me; Kensington, N H; Great Falls, N H; Tunbridge, Vt; Low Hampton, N Y; Ashby, Ms; Mason, N H; Lunenburg, Va; Kennebunk Port, Me; Gilmanton, N H; W Brattleboro, Vt; Littleton, Ms.

INDIVIDUALS.

Dr Lee; S C Rugg, \$3,50; R E Ladd, \$15; J Hayden; A Way; C Swartwout; H Patten; J E Jones; N Y Herred; H Shipman, money rec'd all right; Geo Neil; Wm Grisell; A C White \$2,53, balance of acc't \$5,31; G Glidden; T L Tulluck; A Ward; J E Emerson; H M Sowle; T S H \$10 for Canada mission; J Lenfest; A R Brown; C S Russell; L Wiswell; Asa Haskell; Sarah H. Knight \$5; T Anderson \$6; C French; C J Willey; J D Johnson, \$10; Joseph Catlin, \$10; J Burditt, Jr; Jas Clough, \$10; W B Stuart; S L Carroll, all right! J C Cromack.

Bundles Sent.

Box to Dr Lee, Charleston, S C; Box 36 Park Row, N Y; A C White, Yarmouth; A M Billings, Claremont, N H; S L Carroll, Pomfret Depot, Ct.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1,00 PER VOL. (24 NOS.) IN ADVANCE

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Whole No. 105.

SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

BOSTON, MAY 3, 1843.

"It is not for you to know," &c.

REPLY TO BISHOP HOPKINS.

No theory can be true to which the proper meaning of the word of God stands opposed. Complex as the truths of Scripture appear, there must be some simple principles which harmonize them all.

One principle, undoubtedly, is this: God has revealed truth under veils, which have been gradually removed as advancing time has called for fuller disclosures of truth. When the Savior was first foretold, it was under the emblem of the seed of the woman bruising the head of the serpent. This obscure intimation raised a hope in the human family, which was successively confirmed by clearer predictions. It is worthy of remark, however, that the *second* coming of Christ was the subject of the *next* prophecy of which we have any knowledge. "Enoch, also, the seventh from Adam, prophesied against these, when he said, Behold the Lord comes, with myriads of his holy ones, to execute judgment upon all." [Doddridge's Translation, Jude 14.]

But there is, in the New Testament, a clearness on the subject of the resurrection and Christ's coming, so much beyond anything in the Old, that it is said, "He hath brought life and immortality to light through the gospel."

Christ said, before he left his disciples, "I have many things to say to you, but you cannot bear them now." They evidently needed to have their earthly hopes so completely dissipated by his ignominious death, and their hearts so humbled that they would receive the truth, concerning the kingdom of God, which they were to enter *through much tribulation*. When he was about to ascend from them, he said, "It is not [convenient] for you [now] to know those times and seasons, which the Father hath reserved in his own power." [Doddridge's Paraphrase, Acts 1:7.]

For an explanation of this, let us turn back to Daniel (8:26,) "Shut thou up the vision, for it shall be for many days;" said Gabriel, in the very chapter in which he had told him of the 2300 days. He afterwards gave him a prophecy, in which he describes a historic event which takes place "AT THE TIME OF THE END." This we apply without difficulty to the events of 1798, in the career of Napoleon Bonaparte. The angel proceeds, in a continued discourse, in which a few verses onward, he says: "But thou, O Daniel, shut up the words, and seal the book *EVEN TO THE TIME OF THE END*; many shall run to and fro, AND KNOWLEDGE SHALL BE INCREASED." We could scarcely be more clearly informed that the seal would be broken at the time of the end, including a short space in which knowledge

should be increased. Surely no period of the world corresponds with this prediction so accurately as the last 45 years.

But when Gabriel had thus closed his last recorded message to man, previous to his coming to announce the forerunner of Christ, that GLORIOUS PERSON himself became the speaker, and said: "Go thy way, Daniel, for the words are shut up and sealed *TILL THE TIME OF THE END*. None of the wicked shall understand, but *THE WISE SHALL UNDERSTAND*."

Now the words of our ascending Lord to his apostles, must be interpreted according to these declarations to Daniel, from which we learn that there would be a time *CONNECTED WITH THE END*, when the wise shall understand what had before been shut up. This view of the subject presents a perfect harmony and consistency throughout the Scriptures.

"But do you pretend that we now know more than the apostles did?" says the objector, in amazement.

Let us hear one of the apostles in a parallel case. We quote Doddridge's paraphrase, in which his translation of Peter's words is in *italic*, and his amplification of the subject in *Roman*. After referring to the various trials Christians were called to endure, Doddridge proceeds with Peter's cheering reference to the unutterable and "glorified joy" which awaited them at the revelation of Jesus Christ, and says: (1 Peter 1:10.)

"Concerning which salvation, the prophets, who predicted the grace of the gospel, [which was appointed] to you, sought and diligently inquired; Searching, with the deepest and most attentive reflection, to what period or to what manner of time, the Spirit of Christ which was in them did refer, when he testified long before they came to pass the various sufferings which were to come upon Christ, and the exalted and permanent glory which was to succeed them, and render him and his kingdom so perpetually illustrious, and his servants so completely happy. To the memorable testimony of these prophets it becomes us to pay a sincere and profound regard to whom such extraordinary discoveries were made, as no attentive reader can view without conviction and astonishment; and it was revealed to them among other things, that [it was] not to themselves, but to us that they ministered these things; they knew that we, when the events arose, should have a more complete understanding of these oracles, than any who declared them had."*

Lecturers on science delight to tell their pupils that *children can now* understand truths which Newton did not know. The events of Providence are designed to throw light upon his word, and to these Christ refers when he says: "WHEN these things come to pass,

* *To whom it was revealed, &c.]* I think this text plainly proves that the prophets had some general intimation that their prophecies referred to the Messiah; but that they did not understand every clause of them in their full force, NOR SO WELL AS WE UNDERSTAND THEM, who are capable of comparing them with the event.—Doddridge.

KNOW that he is nigh, even at the doors. [Wakefield.]

But did not Christ, in the same connection, say: "Ye know not when the time is?" He certainly did, but his words cannot contradict themselves. We are commanded to know when the time is near, even at the doors, but we are to watch for the precise time, because it may be at midnight, at the cock-crowing, or in the morning.

Obj. But is it not perverting Christ's words to apply them to so narrow a point?

Ans. Surely this comes with an ill grace from those who narrow down the great prophecies which reach to the END—even to the LAST END of the indignation, when Daniel shall stand up in his lot—to the *days* of Antiochus.

Christ gives us the best authority for understanding his words literally, when he says: "I tell you in THAT NIGHT, two shall be in one bed, one shall be taken and the other left." This can apply to nothing else than a literal night of twelve hours. In his remarks, he refers to persons in the field as if it were mid-day—in the bed, as at night—at the mill, as in the morning and evening twilight, and says: "Watch, for ye know not when the time is,"—that is, the *precise* time, though you may know when it is very near.

Doddridge collects the words of Christ as reported by all the evangelists, and enlarges upon them thus:

"And therefore, that no calamities of life or solemnities of judgment may be dreadful to you, take heed to yourselves, lest at any time your hearts be overloaded, and your rational powers depressed and stupified by *gluttony and drunkenness*, or distracted with worldly and *secular cares*; and by this means that awful and important day of which I have been speaking, should come unexpected upon you. For the character of the generality of mankind at that time will be such, that it shall come on the greatest part of all them that dwell on the face of the whole earth,* as a snare upon a thoughtless bird which, in the midst of its security, finds itself inextricably taken. (Compare Eccles. 9:12.) Let me therefore address this most serious exhortation to you with an earnestness proportionable to its importance: *Watch ye* against every temptation to negligence and sin: *take heed* of every thing which might lull you into a dangerous security, and *pray always*, with the most fervent importunity, that through divine grace, you may be accounted worthy to escape all these calamitous and destructive things which shall assuredly come to pass just in the manner I have described them and may be happily enabled, even in the day of his universal judgment, to stand forth with courage and acceptance before the Son of Man: for you

* *It shall come upon all them that dwell, &c.]* The exhortations that are connected with this clause limit the extent of the word *all* to a considerable number: were it to be taken otherwise, there could have been no room to offer them.—Doddridge.

know not when the time of his appearance is, [or] at what hour your Lord does come to summon you before him.

"But this you know, and would do well to consider it, that if the master of a house that has at any time been plundered by robbers, had known exactly in what watch of the night the thief would have come, he would undoubtedly have watched then, and taking care to be provided for him, would not have suffered his house to be broken open, or have left the thief to make his advantage by coming at an unexpected time. And therefore, as it is of so much greater consequence on this occasion that you should be prepared against an unseasonable surprise, be ye also ready, and learn, from such a common occurrence, to be upon your guard; for I tell you again, That at an hour when you think not of it, the Son of Man cometh; and multitudes of people will be as much surprised as if they had never heard in their whole lives that he would come at all. (Compare Luke 12: 39, 40.)

All this is perfectly consistent with the fact that the wise shall understand, and those who watch, and discern the signs of the times, will know when his coming is even at the doors.

Obj.—If the angel Gabriel came to make Daniel understand the vision, and that vision reaches to the end, how could Christ say, Of that day and hour knoweth no man, no, not the angels in heaven?

To this we might reply, it is a difficulty of your own creating. Gabriel's explanation does not refer to the DAY OR HOUR.

Obj.—But you understand a day to represent a year, in Daniel, why not in the words of Christ?

Ans.—Because the same rule (laid down by Prof. Stuart) which requires it in one place forbids it in the other. In Daniel, days are used as measures of long periods of time, which have been accurately fulfilled in years. In Christ's words, day and hour refer to a point of time.

Obj.—But I choose to apply day, in Daniel, and in Christ's words, in the same way.

Ans.—Even then, there is no difficulty. Christ speaks of angels in the plural number, and merely says that the day and hour was not known to the angels, but he does not deny that one angel had been sent to make Daniel understand the vision, reaching down to that day and hour.

Obj.—I do not like that reply. I think Christ meant that no angel knew anything about it.

Ans.—Our duty is to receive Christ's words in their proper connection, as he said them, not as you think he meant. But the angels could be the messengers bearing information to future readers and hearers, which they did not fully comprehend, as well as the prophets. Indeed, Peter intimates as much when he says, in the same connection in which he spoke of the prophets' ministering to others, and not to themselves:—"Which things the angels desire to LOOK INTO."

Thus we see, that our opponents raise their objections upon inferences, and they are weak as well as baseless.

The objections to which we have replied, form the substance of an article from Bishop Hopkins, of Vermont, just published in the Episcopal paper at Utica. One remark of the Bishop deserves notice. In reference to the time of the end, he applies it to the very end itself, which is to come unexpectedly to all, and

adds:—"Assuredly, there is nothing forced or unreasonable in this interpretation."

When a man says there is nothing "forced or unreasonable" in his argument, he seems to feel that his assertion is needed to meet the objection which will naturally arise in the hearts of his readers. He argues on the ground that the prophecy reaches to Christ's second coming. This obvious view shows the absurdity of applying it to the days of Antiochus Epiphanes. Our opponents thus demolish each other's arguments completely. Leaving them to gather up the fragments, we prefer to stick to the words of the angel in Dan. 11: 40. Surely this is the time when all should WATCH.

Letter from Bro. A. Clapp.

BROTHER BLISS.—The following is an extract of a letter which I received from a dear friend, who is a worthy member and a Deacon of a Baptist Church in this state; if you think it will do the second advent cause any good, and will be for the glory of God, you may insert it in the Signs of the Times. I think it speaks the feelings of thousands of Christians, and a large number of Ministers that have not yet come out and embraced the doctrine.

AARON CLAPP.

Hartford, April 3d., 1843.

MY DEAR BROTHER CLAPP.—I have for some days past thought I ought to write to you, stating the change that has been wrought in my feelings since I last saw you; and I want also to make an apology for my seeming indifference to the speedy coming of my blessed Lord. Oh my brother, lay not this sin to my charge; I trust God has forgiven me.

Where to begin or what to say I hardly know, for I hope with trembling. But my conscience is convinced of the truth of the second advent, and the more I pray, read, meditate, converse and ask for the guide of the Holy Spirit, the more I am convinced that I have been wrong, very wrong. How could I be so unwilling to hear this blessed truth? I do now bless God that I ever heard, the Midnight Cry. I do want to see you, my brother, and then I could tell you my happy experience. I think, for the last ten days, I have enjoyed something of the love of God. But I find I have a wicked heart. I want to be cut loose from this world, and feel entirely willing to have my name cast out as evil. It would take sometime to tell how unwilling I was to yield the controversy. I could not give up worldliness, my pride, my standing among the great men and mighty men; I could not give up the new meeting house, the church, my family, &c. &c.

The thought of our church was more than the thought of Christ's Church. But, blessed be God, on Sunday night, the 19th. inst., I found myself sinking; and I must throw the church, the meeting house, my family and all overboard, and trust myself, my all, in the hands of Jesus; and Monday morning I was as it were in a new world. Oh the love of God! I could run and read; and since that time, I have tried to be one of those who expect soon to meet their blessed Jesus; but I have often many misgivings, my faith is weak; but I have of late often said, with the poet, as for such, let rocks and hills there lasting silence break. My wife says I am a believer in Millerism, but give me the love of God, a pure heart, a conscience void of offence, and they may call me what they please. I love my brethren, and am

anxious that the veil may be taken from their minds; who, my brother, is loving his appearing, who is now looking for and hastening to that time? O I want to be ready, and to have my skirts clean from the blood of all men; let us then, my brother, watch and be sober.

"As it was in Sodom."

There is a fearful emphasis in these prophetic words of our Savior.

The New York Evangelist, urging the importance of laws against seduction, gives the following view of the state of morals:

"The fearful events which have transpired in Philadelphia and New York, of late, are enough to teach every mind that so long as the law will not avenge these irretrievable injuries, the relatives will take the weapons of vengeance in their own hands, and inflict severer evils than cool and judicious legislation would ever do. The expression is common in many circles, both in reference to the murder of the young man in Philadelphia, and also of Corlies, in this city, that they deserved it, and that nothing better could be expected while the law remains deficient. False and dangerous as this reasoning is, the fact of its prevalence is in itself a powerful reason for immediate legislative action. There are many causes conspiring at the present time to give the subject a favorable aspect. The serious interest in eternal things which is so extensive; the HOUR OF GLOOM and comparative uninvitingness which is shed over worldly fortunes in general, &c :

The editor considers it notorious that "The earth is filled with violence," and "men's hearts are failing."

MURDERS AND SUICIDES.—These have been unusually frequent within the last two months. We have not recorded all that have come under our notice, because the moral effect of the frequent presentation of crime, to allude to their unusual number, that the pious may be disposed to mourn over the guilt of the land, and to put forth every suitable effort to reform the principles of its inhabitants.—*Baptist Advocate*.

While murder is thus perpetuating itself, the following is a specimen of what society is doing to perpetuate immorality.

HORRIBLE.—A widow has been deprived of the services of her son during five months. He was the main support of the family. Being needed as a witness, he was imprisoned among convicts and felons, and he comes from the Tombs ruined in principle and character.

The only compensation which the court allows for such irreparable injuries is \$25 :

HINTS FROM OUR OPPONENTS.—A writer at Newton, Mass., in opposition to brother Miller, asks the following questions, which we earnestly commend to all our readers :

"Are those who are so sanguine in the statement, making ready to meet their Lord and Master? Some of them say, 'they shall rejoice to see the day, and hail the brightness of his coming; and some go so far as to represent the condition of themselves and others on that day. But how little do such reflect on the importance of such an event! Are such bringing themselves down in the vale of humility, or are they living on in the vain superfluities of a fashionable world? Let the observer answer. Meanwhile, such may reflect on the words of their Master, whom they expect to meet the second time, 'without

sin unto salvation: 'He that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' 'Let no man deceive himself.'

Letter from T. Kellog.

UNCONVERTED FRIEND, is it not better to repent and be converted, and be ready for the Lord's coming, than to deride this important subject, and continue in sin? Submission to God and faith in Christ, will secure the eternal safety and happiness of thy soul. I intreat of you, to turn not a deaf ear to this warning voice. Let this solemn momentous subject be an additional motive to awaken thy drowsy powers, and lead thee to timely repentance. I beseech you to cherish, with the greatest caution, diligence and promptitude, every means of grace with which God has favored you, for the preparation of thy soul for heaven. 'Behold, now is the accepted time, Behold, now is the day of salvation.' What would a lost soul give for an hour, of thy 'acceptable time!' 'Behold!' The term implies that the present acceptable time of sinners to repent and turn to God, is amazingly important. The scenes which may transpire beyond to-day, may be laid in eternity. Couldst thou know this to be true, and that during this present and last day of thy time, thou couldst duly repent and have thy sins 'blotted out,' and experience the comforting witness of the Spirit with thine, that thou wert a child of God, how would this admonitory truth of God's word thrill thy soul, and stir all its energies, to secure the salvation which it implies; 'Behold, now is the accepted time, Behold now is the day of salvation.'

T. KELLOG.

Westport, Mass., March 5th., 1843.

Letter from the South.

DEAR BROTHER HIMES.—Since Mr. Miller's doctrine has been heard of on the subject of the second advent of Christ in this country, it has occupied no small share of the minds of this community, and the interest of this theme is by no means growing less—but I think is increasing daily. There are some among us who say that Mr. Miller ought to be imprisoned or hung for inculcating such erroneous doctrines to an intelligent and enlightened community—but I think this arises from a want or lack of knowledge on the subject of this doctrine; and I therefore would like very much that you would send some able advocate of Mr. Miller's doctrine into this section of Alabama. I think that he would meet with great success, and his labors be productive of much good, for the people are looking, and anticipating that some unusual circumstance will occur, such as never has been before; but what it is they know not; some say one thing, some another, and I therefore hope that we may have a zealous, good advocate sent into this country to awaken the people before they are destroyed by unbelief. I would just say, for the benefit of Mr. Miller and his advocates, that I have read with much pleasure for sometime past the Signs of the Times, which embraces fully the doctrine of Mr. Miller, and I there find nothing inconsistent with divine Truth. You shall hear from me again soon. Yours very respectfully.

JAMES G. RUSSEL.

CARTHAGE, ALA., March 27, 1843.

HOW THE PAPISTS SUPPORT THEIR MISSIONARIES.—The Society for Propagation of the Faith, established at Lyons, in France, which

is the great missionary society of the papal church and secures contributions from nearly the whole papal community, in commanding itself to patronage, says: 'This institution has solely for its object to assist by prayers and alms the Catholic Missionaries who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say for this purpose, once for all, the *Pater* and *Ave* of our morning or evening prayer, and to add the following invocation, 'Saint Francis Xavier, pray for us.' The alms are only one half-penny per week.' Xavier is the patron or saint of the society.

The recommendation goes on to say that the society has been warmly recommended by all the popes since it was formed in 1822, who have granted to all the members, that is, to all who contribute and pray as required above, the following *indulgences, applicable to the souls in purgatory.*

1st. *A plenary indulgence* on the festival of the finding of the holy cross, the anniversary of the first establishment of the institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the institution; and once a month, on any day, at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain this indulgence he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church.

2d. *An indulgence of an hundred days* each time that the prescribed prayers, with at least a contrite heart will be repeated, or a donation made to the missions, or any other pious or charitable work performed.

Now in Tetzel's time a 'plenary indulgence,' given at a specified time, was asserted to secure the pardon of all sins committed before that time. The indulgence was often made to cover the future, extending even till the moment of death and cancelling all pains and penalties due for sin in this life or the life to come. A 'plenary indulgence' is supposed to mean the same thing now, that it did in the 16th century. Here, too, the pope arrogates the power, in the way of anticipation, to forgive the sins which the contributors to his missions may hereafter commit. If they will pay a half-penny a week, and daily repeat a prayer, he promises that, on fourteen days in a year, (and he is very accomodating as to when these occur,) he will cancel what ever sins they may choose to commit before these days.

If the second indulgence named above really means what it seems to mean, why then, every time any one of the contributors to the pope's missions performs any one of the good deeds there mentioned, his sins for a hundred days are blotted out. Less than four such prayers, contributions, or 'other charitable works' would cancel the sins of a whole year.

Let the precise limits and conditions of these indulgences be what they may, it is plain that they promise the pardon of sin, that is, the remissions of the pains of purgatory, to some extent. Here then men are bribed, by the promise of their sins being pardoned, to repeat prayers which they do not understand, and to contribute money for the promotion of popish missions. That is, the head of the papal church tells men that they may sin as they please, if they will afterwards be sorry for it, say prayers, and give alms for their mission: and to cancel such sins the pope uses the surplus merits of Christ and the saints of their calendar! Strange barter! Can the cause of a holy God be ad-

vanced by such means? Will he accept prayers or gifts drawn forth by such bribes?

[Day Spring.

THE CONTRAST.—Says our Savior, 'As it was in the days of Noah, so shall it be at the coming of the Son of man.' How was it then? a time of universal peace and purity? No, it was rather a time of general wickedness; so much so, that all the antediluvian race, with the exception of eight souls, were swept away by the waters of the flood. As it was then, so shall it be at the 'coming of the Son of Man.'

'Likewise also as it was in the days of Lot, so shall it be when the Son of Man shall be revealed.'

How was it then? a time of universal peace and prosperity? We answer, no, ten righteous persons could not then be found, else the cities of the plain might have been saved. It was a time of wickedness; the sins of Sodom and Gomorrah came up before God; and in his wrath he rained upon them fire and brimstone from heaven, which utterly destroyed them. 'As it was in the days of Lot, so will it be when the Son of Man shall be revealed.'

To make this point as distinct as possible, let us for a moment contrast the prevailing sentiment of the Church, with the spirit of prophecy.

Church. In the Millennium, *faith* will universally abound!

Christ. When the Son of Man cometh, shall he find faith on the earth?

Church. When the Savior comes, 'all shall know the Lord,' &c.

Christ. As it was in the days of Noah, so shall it be at the coming of the Son of Man.

Church. When the Son of Man comes all the world shall have been converted to God.

Christ. Likewise also as it was in the days of Lot, even so shall it be when the Son of Man shall be revealed.

Church. We are to have a thousand years of millenial glory before the end of the world, in which all shall be righteous.

Christ. The harvest is the end of the world, let the *tares* and the *wheat* grow together, till the harvest—the *tares* are the children of the wicked one; and the *wheat* are the children of the kingdom.

Church. For a thousand years we shall have no trials, temptations, or afflictions.

Apocalypse. Through much tribulation, we are to enter into the kingdom.

Church. For a thousand years prior to the end of the world, *all* will be of one heart and one mind—holiness shall dwell on every tongue.

Apocalypse. There shall be scoffers in the last days; saying, where is the promise of his coming?

Faithful Watchman.

STATE OF THE TIMES. The St. Louis Gazette, of March 21, speak thus.—'Any one at all conversant with the spirit of the press, or with the public sentiment, of which it is but the echo, will have observed the *uniformity* and *earnestness* with which the evils of the times are depicted and enlarged upon. We do not wish to assert that the existence of complaint is novel,—we merely allude to its intensity and universality. "Hard times," is an exclamation which may have been heard "many a time and oft" by the reader. But true it is, the voice of complaint is more earnest as well as louder now than usual. The times are sadly out of joint. To "hard times" and "money scarce," may also be added "want of confidence between man and man."

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, MAY 3, 1843.

DANGERS WHICH BELIEVERS IN THE DOCTRINE OF THE SECOND ADVENT SHOULD AVOID.—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He is peculiarly anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and, others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren should therefore guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in connection with the Second Advent, and a preparation therefore, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; And the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impres-

sions and visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God; we therefore should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. Jer. xxiii. 28, 29. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. James iv. 11. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. 2 Cor. x; 12. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh be standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that do what he will, it is not sin. Many have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race, a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and

if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

FUNDAMENTAL PRINCIPLES,
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millennium found in the word of God is the eternal state of the righteous in the New Earth wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V. *There are none of the prophetic periods as we understand them that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

HOW TO CONVERT THE WORLD. We learn from the Hartford Patriot that the neat and beautiful velvet cushioned pulpit, formerly in Dr. Bushnel's church, Hartford, Ct. but which was exchanged the last season for one still more beautiful, has been given to the American Board of Foreign Missions, and is to be sent by them to the Sandwich Islands, to inspire the simple hearted natives with just conceptions of true christian taste and splendor. We are also informed by the same source that the desk of Dr. Bacon's church, New Haven, has been given for a similar destination.

SECOND ADVENT PUBLICATIONS.—About 5000 papers are issued weekly from the office of the "Signs of the Times," Boston. About 10,000 of the "Midnight Cry" are published in N. York, 2000 of the "Faithful Watchman" are published in Sherbrooke, Canada East; 2000 of the "Philadelphia Alarm," and as many of the "Second Advent of Christ" are also weekly published; The last is published by brother Fitch, at Cleveland, Ohio. Will each of the above send us a complete file of back numbers?

In addition to the above, the "Israelite," published in Jeffersonville, Ia. by Dr. Field, is speaking with great effect; and the "Christian Palladium," by J. Marsh, Union Mills, N. Y., though a denominational paper, is yet a valuable auxiliary to the cause.

Brother Scott, of the Carthage Evangelist, is rendering efficient aid. Creffield of Cincinnati, is there publishing a paper exclusively devoted to this question.

Within the last year we have circulated more than a million of publications in various parts of the world, and more than half a million within six months, from the N. York office alone.

Beside this, the friends of the cause are continually sending light upon this subject in every direction.

With such extended and successful efforts, Mr. Dowling talks about neutralising the effect by publishing 10,000 copies of his work, which has been so essentially and conclusively refuted.

BISHOP HOPKINS, vs. 1843.—*Two discourses* by Bishop Hopkins, on the Advent, have just come to hand. The principal arguments are, that "Of that day and hour knoweth no man," "It is not for you to know the times and seasons," we do not know when we are to die, we can not understand prophecy until it is fulfilled, the Jews did not know the time of Christ's first coming, "it is sealed up till the time of the end," "ye know not when the time is." Mr. Miller's views are nothing but *private interpretation*, and not the *voice of the CHURCH*; it will make infidels, "a little learning is a dangerous thing," &c. &c. The above is the sum of his arguments, all of which have been repeatedly shown not to militate against the truths he opposes. We would inquire if this is the first production of the Bishop, since he wrote his famous tract *against TEMPERANCE*?

INSANITY.—The annual report for 1842 of the Bloomingdale Asylum for the Insane, gives a list of the causes of the insanity of its inmates, with the numbers made insane by the different causes. The whole number of patients within the year, amount to 219. Of these, according to the report, there were insane from the following causes, viz, hereditary 26, puerperal 15, uterine disorders 5, succeeding fever and other diseases 10, congenital 3, isolation 1, masturbation 15, constitutional 12, intemperance 19, injury 1, cerebral disease 7, fatigue and exposure 1, domestic troubles 13, pecuniary embarrassments 8, religious excitement 14, disappointed affection 14, over exertion of mind 9, mortified pride 1, apprehension of want 4, fright 2, remorse 4, loss of friends 5, political excitement 1, home sickness 1, irritability of temper 4, disappointed ambition 3, unknown 21.

Thus of 219 patients only 14 are caused by religious excitement; and none are laid at the door of the Advent; that on the contrary seems wonderfully adapted to restore to sanity the monomania, &c, by its glorious promises and hopes.

Brother Brown has written out his experience which will be out soon, when a more particular notice will be given of it.

TO CORRESPONDENTS.—It is true that from a given point in the year B. C. 457, to the same point in A. D. 1843, would be but 2299 years. We therefore find that some date the decree of Artexerxes Longimanus B. C. 458, and which is undoubtedly correct. And if the 70 weeks terminated as all admit A. D. 33, then the 2300 days must terminate in 1810 years from that point, which would be in A. D. 1843.

OPENING OF THE TABERNACLE.—The Lord permitting, the Tabernacle will be dedicated to the worship of God, on Thursday the 4th of May. The services will commence at 2 P. M. Brother Silas Hawley, it is expected, will preach a discourse on that occasion. We expect our friends from the country will be present. We expect to continue the meetings through the week, so that those who wish to give the subject a calm and dispassionate examination, may be enabled to hear from the word of God the reason of the hope that is in us.

"Come now and let us reason together," saith the Lord.

LIAR'S DEPARTMENT.—The Boston Recorder says that "Sunday last was one of the days fixed upon by the Millerites for the end of all sublunary things."

The 23d is the day set by our opponents, and no second advent writer or lecturer has ever given that day as the time.

TO A CORRESPONDENT.—Our Savior was crucified on Friday, and arose on Sunday. He was not in the grave three whole days, only parts of three days. The Jewish Sabbath was on Saturday, and the crucifixion was the day before the Sabbath.

We learn from a letter of brother Hayden, that President James Shannon is lecturing in Harrisburg, Ky., and vicinity with much success. We are rejoiced to learn that the good cause is progressing in the West.

General Conferences

ON THE SECOND ADVENT.

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of Catharine and Madison streets.

Brother Southard, Jacobs, and others will make the arrangements. Brother Litch will make arrangements in Philadelphia.

Conference at Hartford, Ct.

There will be a conference of the friends of the Second Advent at Hartford Ct, commencing on Tuesday evening, May 2d, to continue through the week. The friends of the cause in that vicinity, it is hoped, will give a general attendance. Brothers Cook, Brown and other lecturers are expected to be present.

TAKEN, by mistake from this office on Thursday last, a large new cotton Umbrella, and left in its place an old one. The brother who has thus exchanged, by this will know where the exchange was made.

DONATIONS FOR CANADA MISSION, CONTINUED.

Friend,	\$ 1.25
do,	4.50
R. Plumer, (N. Port.)	10.00
R. Morrill, Hampton falls,	2.00
Prudence M. Cushing, son, Dedham, Ms.	15.00
Friend,	10.00
G. Peacock and another,	22.00
Ann Houghton,	3.00
N. D. Wright,	1.00
Wolstenholme, Providence,	5.00
Deacon Robins, Montgomery, Vt.	1.00
T. Lee,	4.00
Miss Bromly, Cabotville,	10.00

\$ 88.75

N. B. Will brother Skinner please inform us in what way he would prefer to have a remittance of the above amount?

NOTICE. The subscriber will attend to calls for lectures on the Second Advent of Christ, which may be sent to him.

JACOB WESTON.

New Ipswich, N. H. April 14, 1843.

Will Br. Weston please come to Boston, and supply several calls in this vicinity first? Eds.

NOTICE.—The subscriber is devoting all his time in giving the Midnight Cry, and intends to do so till the "Lord shall come to be glorified in his saints, and to be admired in all them that believe," He will attend to calls for lectures on this subject when directed to him.

JONATHAN HAZELTON.
Derry, N. H. April 21st, 1843.

Camp Meetings.

If time continues, we shall have camp-meetings this summer in different parts of the country. Notice will be given hereafter.

The N. Y. Evangelist quotes from an Albany paper, that in the latter city are persons so weak and credulous as to prepare for the Judgment.

THE BIBLE.

This little book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone—
Than all their diamonds.
Nay, were the seas on chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful to ambition's eye
His blood-wrung spoils must gleam,
When death's uplifted hand is high,
His life a varnished dream!
Then hear him with his gasping breath
For one poor moment crave!
Fool! wouldst thou stay the arm of death?
Ask of the gold to save!

No, no! the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health;
But here a blessed balm appears,
To heal the deepest woe;
And here he that seeks this book in tears,
His tears shall cease to flow.

Here he who died on Calvary's tree,
Hath made that promise blest;
"Ye heavy laden come to me,
And I will give you rest.
A bruised reed I will not break,
A contrite heart despise;
My burden's light, and all who take
My yoke, shall win the skies!"

Yes, yes, this little book is worth
All else to mortals given—
For what are all the joys of earth
Compared to joys of Heaven?
This is the guide our Father gave
To lead to realms of day—
A star whose lustre gilds the grave—
"The Light—the Life—the Way."

Letter from Western New York.

DEAR BROTHER:—Perhaps it may be interesting to some of your readers to learn something of what is doing and being said on the subject of the second advent of our Lord and Savior, in this portion of western N. Y. As we have not seen any communication in the Signs of the Times which hailed from this quarter; and as we are admonished to study brevity, let it suffice to say, the subject is up. Those who candidly examine, and compare the doctrine with Scripture, are compelled to admit a consistency in it; those who are ready, receive it with gladness. Those who are not, oppose it, directly or indirectly, although but few dare openly to oppose; yet when we see the doors of professed Christian churches closed against the discussion of the second coming of Christ at hand—when we see the columns of a village paper open to the promulgation of the vilest *ridicule* and attempts at refutation, while it is closed against the plainest proofs in favor of a doctrine which constituted a theme of the apostolic exhortations; then we may judge the feelings that prompt such actions. Yet there are honorable exceptions. And whenever the doors as well as the hearts of the people have been open to investigate the subject, spiritual revivals have followed; and where it is opposed, darkness and death are the consequences.

Great fears of disturbing “existing organizations” are entertained by some who stand high in authority in the church; hence a necessity of dictating what may or may not be said in class meeting or love-feast. Alas! for the poor Laodeceans. In this community there are many who have much goods laid up in store for many years; To such, the summons, “this year thy soul will be required of thee,” is very unwelcome, and of course unpopular, as well as to those who have splendid schemes reaching far into the future, for their accomplishment. But notwithstanding all the opposition from high places and low, the warning voice is sounding long and loud, “Behold the Bridegroom cometh.” Sinners are made to tremble; while they affect to ridicule; the nominal professor turns pale under the truth, while his unwillingness to acknowledge it bespeaks his unreadiness. But it is the joy of the young convert to contemplate and dwell upon this pleasing subject. It is the hope of the Christian, embracing, as it does, the great principles of the Christian faith as advocated by the apostles and holy men of all ages. And will as surely be opposed by anti-Christ, whether in the character of a nominal professor, a hireling priesthood, or a professed infidel. Neither is it strange, that sentiments requiring such self-denial, such entire consecration to God, such withdrawal of the affections from the world, should be fiercely opposed by this time-serving generation.

But bless the Lord. The best of all is, the Lord is with his people. He has sanctified his truth, and caused it to shine in this region. Brother J. D. Johnson gave a course of lectures in this village during the early part of the winter. His arguments were clear and convincing to all whose hearts were open to receive the truth; and many are rejoicing in the hope of soon meeting their Savior in the middle air. As fruits of his labors, brother H. F. Hill, a prominent member in the M. E. church in this village, after weighing the matter, and comparing Scripture with Scripture, became convinced of the truth of the second advent doctrine, and, as all true qualified believers should do, commenced giving the “Midnight Cry,” and has been successfully lecturing in this, and some of the neighboring counties, for a few weeks past. A goodly number have embraced the sentiment in this village, and have established weekly meetings for prayer and conference, which are becoming increasingly interesting and profitable. Although some of our very prudent self-possessing neighbors admonish us of the impropriety of attending meetings on such exciting subjects, already discerning evident symptoms of insanity, in our every act and feature; still we hope they will not borrow trouble on our account, but strive to quiet their own fears, for we can assure them, that on “our account” we never have seen so little cause for excitement in all our lives. We bless God the

hope of soon meeting him we most love, and being altogether like him, dispels those exciting fears, and leaves peace and joy in the Holy Ghost. Glory to his holy name.

We rejoice that God is calling to the work, men of giant minds, filling them with the Holy Ghost, thrusting them forth to proclaim his truth. Such striking evidences of the Divine approbation, in blessing the truth, ought of itself to convince the most sceptical. But there are those who seem disposed to reject every testimony, and endeavor to turn to ridicule the most solemn truths—scorning at the idea of this world coming to an end, while we have such plain unequivocal declarations of the fact, in almost every page in the Bible. Lord, have mercy on the scoffers of the last days.

Yours, in the hope of a part in the first resurrection. S. R. LATHROP.
Genesee Liv. Co. N. Y. April 7th, 1843.

Second Advent.

DEAR BROTHERS in Christ, a stranger but bondman with you in the gospel, solicits the privilege of transmitting through the columns of your paper, if you think this communication worthy a few thoughts on the second advent.

Since I have been of age sufficient to think and act for myself, I have been of the opinion that we were living in “the last days;”—briefly from these considerations:

1st. The dividing of time into sevens. The world was created in six days, and the seventh day God rested from his labors. Six days shalt thou labor and do all thy work, but on the seventh, shalt thou do no labor, thou nor thy man-servant, nor thy maid-servant, etc. With the Jews, every seventh day was a day of rest, every seventh year a year of rest, or jubilee. Seven in Bible language seems a complete number; “In six troubles the Lord will be with thee and support thee, and in the seventh there shall no evil befall thee.” This distinction we see carried out from the first chapter of Genesis to the last of the Revelation. Seven thousand years have therefore appeared to me as complete, and I expect, after the six thousand years of labor and toil, perplexity and suffering, the seven thousandth will usher in the glorious jubilee.

2d. It appears to me to that this event is near. I firmly believe that much of the phenomena exhibited to us in the heavens above, and the earth beneath, are of the number of those signs which our Savior declares shall be in the last days. Within the last one hundred years there have been a variety of new and surprising phenomena exhibited to us, which have caused much speculation and deep, vigilant research among the philosophers in various parts of the world, but which none have been able to explain or account for, in a manner satisfactory to themselves or others. Of this class, are the northern lights, which in an age but just passed away, caused so much alarm and excitement, and for which so many improbable and grossly absurd theories have been advanced and then rejected. Also, those appearances of blood, and fire, and vapor of smoke, that have several times within the last few years, overspread the sky, extending from the zenith to the horizon. The sun not giving her light, the sun and the moon assuming an aspect of blood, stars falling from heaven, etc.

But it is not until quite lately that I have learned to look for the Savior as near, *very near*; I have been brought to this conclusion, by the remarkable coincidence of the signs of the times, and the concurrent testimony of the witnesses, (the prophets) which to my mind bear all upon this present time. I have read considerable extensively the writings of our second advent brethren, and have always considered their exposition of prophecy as being the best supported of any I have seen,—and the same of Mr. Miller's chronology. But the signs of the times confirming the testimony of the witnesses, and pointing like an index to the present time, that it seems to me affords an almost incontestable evidence of the correctness of the “Miller doctrine,” as it is sometimes called. In addition to those already

mentioned, is the great and unprecedented revival of the work of God now going on throughout our land.

Business having called me to travel rather extensively during the past winter, I think I am prepared to judge of this work with much greater accuracy than I could otherwise have done, and I think it very much exceeds any idea I could have gathered from the usual sources of information. It really appears to me that these are the times of the pouring out of the Spirit of God upon all flesh, that it is said shall precede the “*last day*.” “And it shall come to pass in the last days, that I will pour out my Spirit upon all flesh, your old men shall dream dreams, and your young men shall see visions. And it shall come to pass in those days that whosoever shall call upon the name of the Lord shall be saved.” I cannot but believe that the days of the fulfillment of this prophecy are now numbering. It really appears to me to be such a time as was never before known; and its characteristics are not less remarkable. *All things are done decently and in order.* We witness no ludicrous fanaticism, no boisterous excitement; but in professed Christians, an intense interest for sinners, and a strong agonizing faith and power with God in prayer, that prevails with Jehovah, and brings down the angel of the covenant; in the mourner, that deep and pungent sorrow for sin, that signalized the Publican when he cried “God be merciful to me a sinner;” while the convert rejoices with that fullness of joy which possessed the heart of the psalmist when he exclaimed “I will praise the Lord my God with all my heart, and will glorify his name for ever, for great is his mercy towards me, and he hath delivered my soul from the lowest hell.” Another characteristic of this work is its thorough cleansing and purifying of the heart, wherever it goes. Through its influence, the immoral man and the intemperate, the profane, the blasphemer, the scoffer and the vicious, are humanized and civilized, and rendered good citizens, and worthy members of society. Never have I witnessed a work which seems to strike so deep, and so thoroughly renovate and renew the heart, purging out from the bottom its corruption and depravity, as does this. Nor is this work at all sectional. It is not confined to one town, or county, or state, or country, but according to our religious journals, it pervades all countries and all lands. It seems to be the doings of the spirit of God that searcheth the heart and trieth the reins. I ask myself, therefore, what is the Lord preparing us for? evidently for some great event; evidently we are approaching some signal era in the history of our world,—a fearful era I expect it will be to those “who are not the Lord's at his coming.” From the testimony of the prophets, the chronology of the age of the world, and especially the signs of the times, I think we have great reason to believe we are living in the last days, that we shall soon witness the coming of that day that shall burn as an oven, even the day of God, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. When he shall come to be glorified in all his saints, and to be admired in all them that believe.

Of what importance, then, that we be thoroughly imbued with the spirit of our Master, and labor zealously for the advancement of his cause, that when our Lord cometh we may be found watching. And let me ask my brethren who do not believe the doctrine, that they be careful how they oppose it, lest haply they be found fighting against God. I know that you will say you believe the doctrine to be erroneous and will think so. You perhaps say that if it is not now refuted, it will result in much evil to the church and cause of God, in making sceptics, &c. and consequently it is your duty to expose it. I have feared such results myself, I now fear them no longer. In proportion as I become acquainted with the second advent doctrines and principles, I feel confident that no evil can possibly result from their promulgation in the world. Our second advent brethren do not, as some suppose, believe their computation of time infallible, and consequently, if 1843 pass away without the purifying of the sanctuary, it will only be said there has been made a mistake in the chronology. Instead of becoming sceptics, and

disclaiming the Bible as false, we shall merely conclude we had mistaken the true chronology, and if the vision tarry we will wait for it. Will the Lord then assist us that in all diligence we may *labor in love*. O that when our Lord cometh, whether at eve, at midnight, at cock-crowing or dawn, we may be found watching.

C.

Do you love His Appearing.

St. Paul says, 2 Tim. iv. 7—8. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." As much as if he had said none will receive that crown unless they love the appearing of Christ. The coming of Christ is such a joyful event, and so congenial to the Christian heart, and fraught with so many glorious consequences to the Christian, that I cannot conceive of the humble child of God who can reflect upon it without delight.

I am aware that there are almost countless numbers who have made good professions, and who doubtless esteem themselves the true lovers of Jesus, who do but regard the appearing of Christ with horror and contempt, and who cannot for a moment endure to hear mention made of his glorious appearing quickly.

Some professed ministers of the gospel, too, who ought, agreeable to Christ's plain command, to be watching for his appearing in the clouds of heaven, alas evince to an ungodly world, that they neither love, nor are watching for his appearing. I am of an opinion that if such professors and ministers would examine their own hearts, they would find sufficient there to suspect they love not the Savior.

It is lamentable indeed to witness the apathy that exists in the professedly religious community upon this subject. One would hardly credit it, did not melancholy experience make it too plain to be denied that the church which professes so much love for the Redeemer, and which expects a day of Judgment, should be so slothful and so indifferent to this most glorious of all subjects. But so it is. The Churches are asleep, having been so long lulled by the syren song of peace, peace, universal peace before Christ can come. Would to God that some mighty sound like a rushing wind would break this spell which binds the Church in the arms of repose, before Gabriel's trump shall do it.

I have thought, and do now, that the beautiful rule laid down in one of brother Miller's books, is perfectly correct, viz. "If a man love Christ he will love his appearing, if he hate him, he will hate to have him come." I think with him that this is a rule that cannot be broken. I cannot lay down my pen without enquiring of my dear professing friend, whether he loves the appearing of Christ; do you my brother, love to meditate upon the prospect of his speedy coming? If Christ should come this moment, do you feel that you would be a fit subject to be arrayed in royal robes, and coronated with those glittering crowns that are laid up for all them that love his appearing. Can you, in the language of Paul say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Can you, in a word, say that you are unblameable and holy, and are watching and loving the appearing of the Savior. If you can, you will most assuredly be among that blood washed throng, who shall encircle the throne, and spend a happy eternity in praising God.

But my dear professing friend, let us for a moment contemplate the other side of the question. Suppose you are not loving the appearing of Christ, but are causing all the indignation and contempt upon the subject possible, and are buried up in the rubbish of this evil world, living at last, indulging in sensual pleasures, crying "peace and safety." "My Lord delayeth his coming." The pulling down your barns and building larger, and singing that old requiem which has been the means of the damnation of many souls, and doubtless will be of many more. "Soul, take thine ease, thou hast

much goods laid up in store for many days; and taking a poor brother by the throat, saying, pay me that thou owest. Christ will come, friend, in an hour that you are not aware off, and appoint you your portion among vile hypocrites, where you must commence an eternity wo.

To the incorrigible scoffer at Christ's speedy coming, whose eyes may by chance meet these lines, I would say, go on if you will, laugh at forty three. You may cast off all restraint, and give loose reins to all your carnal appetites and lust, you may deny the truth of God's eternal word, you may deny all future punishments, and live lives of wantonness and dissipation. But harken to the words of eternal truth. *For all these things will God bring you into Judgment.*"

THOMAS F. OAKES.

Liberty, Me. March 30th, 1843.

An Omission.

BROTHER HIMES:—In the 6th No. of the Signs of the Times, I observe you have published my Review of Doctor Week's Lectures on Mr. Miller's Chronology. There is an omission of some importance, which through inadvertence, occurred when the article was published in the *Midnight Cry*. The second paragraph in the last column of the article, as published in your paper, p. 40, makes the following allusion—"See our remark above, on what Dr. Weeks calls mistake No. 1," &c. The piece which the above expression refers to, is omitted, and is the following:

In Dr. Week's first article, in what he calls mistake No. 1, &c, says:

"We know that Christ died on Friday of Passover week, at 3 o'clock in the afternoon, at Jerusalem. And this they say was on Friday the 3d day of April, O. S. (See Miller's Views, p. 247.) which is the 15th day, New Style."

Now mark the Doctor's ignorance. The difference between Old and New Style was occasioned by the fact that the year, as reckoned by Julius Caesar, was eleven minutes too long, and the variation from the true time gradually increased, the addition of these 11 minutes yearly, till in 1752, it had amounted to 11 days, which were subtracted from that year, and the new reckoning was called New Style. What school child cannot see that it shows great ignorance TO ADD ELEVEN DAYS TO A DATE 1700 YEARS BEFORE THAT CHANGE WAS MADE, AND WHEN THE OCCASION FOR IT HAD NOT BEGUN TO EXIST?

What if we should retort upon Dr. Weeks, in his own style? After telling a long story about Macabees, he says:

"This is a small matter to take notice of; and if Mr. Miller's uncommon knowledge was not trumpeted forth, and made the means of imposing upon the multitude, it might be passed over in silence. As the matter is, it seems important to show how utterly disqualified he is, by his ignorance, to be an expounder of prophecy."

Which is the worst mistake, gentle reader, one which has no connection with the time, or one which belong to time exclusively?

The quotation Dr. Weeks makes from p. 247, is from Furgerson, not brother Miller, and the letters O. S. are an interpolation.

If the Dr. had been contented with the date which Ferguson gave him, who says nothing about Old and New Style, he would not have made his pretensions to wonderful accuracy appear so ridiculous. Yours in the blessed hope.

L. D. FLEMING.

SCOFFERS.—"I think the Lord must be coming soon," said a brother who has heard many lectures without becoming strong in the faith. He had just been in Wall street and seen the horrible pictures, blood chilling blasphemies there displayed in the shape of caricatures, not merely of "Millerism," but of the sacred words of that God who is "a consuming fire," and before whose judgement seat we must soon stand. A brother in Massachusetts, said he could not

refrain from shouting "Glory to God," when he saw one of these papers. It seemed so striking a sign that the wickedness of the wicked will soon come to an end, and the Lord will reign in righteousness. "Amen," said the venerable Apostle, whom the devouring "terrible beast" had banished to Patmos. "Even so, come quickly."

The scoffers and false accusers so abound, and their works are so notorious, that we have excused ourselves from the painful task of noticing them this week.

Let us all possess our souls in patience, exercise steady faith in God's word, and keep watchful, steadfast, immovable, always abounding in the work of the Lord.

Midnight Cry.

The True Sun of last Tuesday speaks thus:

"Scarcely a day passes in which we do not hear of some most awful outrage of the Divine and human law. Seduction, murder, and other crimes stalk through our land, and each new tale seems more dreadful than the last."

"A few months since, a fiend in human form, and called a merchant, in Pearl street, became acquainted with a young lady of 18 years of age, in Brooklyn, and was afterwards received as her avowed suitor. She was an only child. Her mother dead. The villain ruined her; and when her father discovered her situation he went to the young man, and with tears besought him to make the only possible reparation—to marry the girl; offering him ten thousand dollars to put into his business. The young scoundrel refused to have anything more to do with his victim, and told the broken-hearted old man 'that he was not to be hired to marry a prostitute.' The old gentleman, being too feeble to obtain justice, or take revenge, the seducer escaped punishment, and still moves among men. The old gentleman is worth property to the amount of 50,000 dollars, and has left his home with his daughter, and gone, his friends know not whither."

Mistakes of Millerism.

BR. BLISS:—Among the miserable subterfuges to which the opposers of the Second Advent have been driven, perhaps none can be found that will exceed the one resorted to by Dr. Weeks. As the subject now stands, the Dr's course must be considered the climax. After he gets through with the chronology, he may take up other parts of the subject. If he should continue to search for mistakes, by the rule which he has adopted, I predict, he will find no end to the mistakes Mr. Miller has made. The following would be a fair specimen of his rule carried out:

1. Mr. Miller thinks that the 2300 days, in Daniel, are to be taken for so many years; but Prof. Chase thinks they are to be taken for 1150 common days. This is no small mistake surely.

2. Mr. Miller takes the fourth kingdom, in Daniel vii, to be the Roman; but Prof. Chase takes it to be the Grecian, in its divided state.

3. Another mistake. Mr. Miller says that the 2300 days, are to be taken for years; but Prof. Stuart thinks they are to be taken for 2300 literal days. This is another great mistake.

4. Another mistake. Mr. Miller says that Daniel's vision extends to the time when, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;"

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 NOS.) IN ADVANCE

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Boston, Wednesday, May 10, 1843.

Whole No. 106.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

To the Public.

FRIDENS AND FELLOW CITIZENS.

God, in his providence, has permitted us at length to realize the accomplishment of this long hindered work,—the erection of our Tabernacle. The object for which it is specially designed, the plan and character of the edifice, together with the unforeseen, and of course uncontrollable circumstances, which have marked its history thus far, have combined to make it the subject of general public interest. We have no doubt, however, that more important purposes have been effected by its delay than could have been by its earlier completion. It has been the means of calling attention to the views intended to be promulgated in it, though mirth or malice may have employed the means, at the same time that the story of its varying fortune, as the representative of a most important cause, has served as a test upon the candor and Christian liberality of the public; and although a source of perplexity to its friends, we trust it has not been without some salutary influence upon them. Well, let God's work be done in his own way, whether our plans succeed or fail. In this case, however, the work was begun with a view to the glory of God, as well as our own convenience in his worship. He has directed the circumstances of its history, and we would say as Solomon said of the more wonderful and imposing temple, at its dedication, "The palace is not for man but for the Lord God."

Of our views as believers in the Second Advent doctrine as declared to the world by Mr. Miller, all

certainly must have heard. And although they have been widely promulgated in accordance with the means God has given us, still, as we had reason to expect of a certain portion of the community, who are too indolent or self-conceited to read with candor that which has not the sanction of popular favor, or perhaps offended that the truth and reasonableness of what they have read, gave them everything to fear, and determined to oppose the doctrine as they must, if at all, with sophistry and falsehood, our views are not unfrequently misrepresented. It may not be amiss, on the opening of the TABERNACLE, to give a brief exposition of our position.

With the Synopsis of Miller's Views already published to the world, all Second Advent believers in the main agree. In the application of particular prophecies, there is often a variety of views, but which in no case affects the fundamental principles of our faith.

It has been generally supposed that the passing by of a mere point of time would test the truth or falsity of our views. This is by no means the case. Our views are based upon Divine truths, which will be none the less true, however great a lapse of time may intervene before their fulfillment. That much time will intervene, we do not believe; but till the fulfillment of the events for which we look, we shall even hope and pray, "Come, Lord Jesus, Come quickly."

We will not knowingly embrace any principles not plainly taught in the word of God; and if we cannot stand on the plain letter of that word, we choose to fall.

In believing that this earth, regenerated, is to be the eternal abode of the "Children of the resurrection;" and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.

Bishop Newton says "the doctrine of the millennium was generally believed in the *first three and purest ages*; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

In the first two centuries there was not an individual who believed in a resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received from those who saw our Lord, and heard of him respecting those days.

Thomas Burnet in his "theory of the earth," printed in London, A.D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Bar-

nabas, Papias, Polycarp bishop of Smyrna and disciple of John, Justyn Martyr, Irenaeus, Turtullian bishop of Carthage, Cyprian, Lactantius, Methodeus bishop of Olympus, Epiphanius, Paulinus bishop of Antioch, &c, who were contemporaries and successors of the apostles. This belief was adopted A.D. 325 by the council of Nice, which consisted of 318 bishops from all parts of Europe, Asia and Africa. In the reformation this was the belief of Tyndale, Luther and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horsley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a hosts of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise must be the next great event in historical prophecy, when have been fulfilled all the events predicted, which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium, and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the second advent, we shall not turn aside from the expectation of the immediate fulfillment of these glorious promises—even if there should be any seeming delay, until we can say, "Lo, this is our God, we have waited for him, and he will come and save us." We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Savior come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the "fulness of times;" in the fulfillment of all the prophetic periods, none of which have yet been shown to extend beyond A.D. 1843. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church

was expecting the advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfillment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly AT THE VERY DOORS.

The public have been deceived by the secular and religious press, with regard to particular days and months that it is said the Savior was expected. There are too many difficulties in the way of fixing with certainty on any particular day, to render it safe to point to such with any degree of positiveness, although, to some minds, more probable circumstances may seem to point to some particular days, than others. When these days have been named by our brethren, they have been only their own individual opinions, and not the opinions of their friends. The cause is therefore not responsible for any such limited views and calculations.

We occupy the same ground that we have always occupied, in accordance with the title page of all Mr. Miller's lectures, viz. that the second advent will be "ABOUT the year 1843." The 23d of April to which all of our opponents have looked, was never named by any of our friends, but only by our enemies. To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, and wresting its alphabetical and common sense meaning; or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the only forms of opposition with which we have to contend.

When it is shown by sound argument, and the sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptance, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal: for we expect none other things, but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions, or dreams, mere impressions or private revelations. "We have a more sure word of prophecy, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." "Search the Scriptures," said our Savior; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God en-

dureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

We have no sectarian designs; our sole object is to convince the churches and the world that the Bridegroom cometh, that all who will may prepare for his glorious appearing. We never have, nor do we now recommend that any leave their respective communions. We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations. Our standard of Christian character and fellowship, is to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have opportunity.

Second Advent believers are found in all branches of the Christian Church; and when we come together we all meet on common ground. We therefore deem it highly improper that any professed Second Advent believer should make his peculiar individual or sectarian views prominent in his professed Second Advent labors. We claim no right to dictate to any one what shall be his individual belief, or in reference to his ecclesiastical relations. We have no ecclesiastical organization; and wish none. We permit all to worship God according to the dictates of their own conscience; and expect the same privilege for ourselves. We have nothing to do with any of the contested doctrinal points that agitate the churches; nor have we approved the introduction of personal and private speculations, which may have led to unprofitable discussions.

It has been claimed by our opponents that the tendency of these views is to produce insanity. But it is questioned whether a single case can be produced where a *believer* has become insane on account of such belief. Those who cannot appreciate the truth may suppose them insane, as some of old were supposed to be full of new wine, and Paul was said to be mad; or those whose views only rest on dreams and impressions may exhibit insanity in their excesses; but these are not principles we advocate. It is also believed that fewer cases can be found of insanity, in connection with second advent views, in proportion to the believers, than can be produced in connection with ordinary religious teachings. The promises we present are so glorious and cheering, being none other than those the primitive church were told to "comfort each other" with, that to the humble inquirer after truth they would be much more likely to restore to sanity, than to render insane; and such it is believed have been their practical tendency.

The above is a condensed statement of our views and expectations; we will now give the object for which the Tabernacle is opened. This has been erected for the accommodation of those citizens of Boston, and vicinity, who may wish to come and learn from the word of God the reason of the hope that is in us. It will be occupied principally for lectures, where, it is intended, the truth shall be presented in a clear, rational, and candid manner, so that it may commend itself to the reason, and good sense of all impartial hearers, and taking root in their hearts, lead them to repentance, that they may bring forth the peaceable fruits of righteousness. We intend to permit here no extravagances, but have every thing done decently and in order, so that those who assemble may not only have their hearts benefited, but their minds enlightened; we repudiate all fanaticism. Our wishes are to

reach the heart through the intellect, rather than the feelings. We therefore cordially invite all disposed to an impartial examination of the Bible, to come and hear for themselves. "Come now, and let us reason together," saith the Lord.

In the conclusion of this address we can but add a word in relation to—

DANGERS WHICH BELIEVERS IN THE DOCTRINE OF THE SECOND ADVENT SHOULD AVOID.—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He also transforms himself into an angel of light. He is peculiarly anxious to secure in his wiles, those who have escaped, or are endeavoring to escape from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament, and the circumstances in which they are placed; and so it is with classes, and communities. Some dangers are peculiar to certain views; and, others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet it is necessary to lay aside all sectarian views. All true brethren should therefore guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in connection with the Second Advent, and a preparation therefore, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; And the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may prevent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impressions and visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God; we therefore should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. *Jer. xxiii. 28, 29.* "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. *James iv. 11.* "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. *2 Cor. x. 12.* "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh be standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should therefore avoid feeling that we have reached a point from which we cannot fall; for, our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that do what he will, it is not sin. Some have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are in probation our course is a continual warfare, a race, a strife for the victory; and that victory can only be obtained in being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our

harvest, so long as God gives us seed time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness, that will bring reproach on our Savior. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

Prescott Dickinson,
Frederick Clapp,
William M. Hatstat,
Stephen Nichols,
John Lang,
Micajah Wood,
Joseph G. Hamlin,
John Augustus,
Joshua V. Himes.

Tabernacle Committee.

General Conferences

ON THE SECOND ADVENT.

It is proposed by the friends of the Advent cause, (if time continue) to hold conferences in New York, Philadelphia and Boston, during the Anniversaries in May. We have large and convenient places secured in each of the above cities, for the meetings.

The object of these conferences will be to give light on the great question of the Advent near, and the nature of the Kingdom of God. Brethren Miller, Litch, Whiting, Hale, and many of the lecturers on this subject, are expected to be present to illustrate and defend the doctrine of the Advent.

Prayer and conference meetings will be held in connexion with the discussions, so that not only the mind may be enlightened, but the heart quickened.

Let there be a general gathering. The first of the series will commence in New York city, May 7th, in the church corner of Catharine and Madison streets.

Brother Southard, Jacobs, and others will make the arrangements. Brother Litch will make arrangements in Philadelphia.

Letter from Ohio.

DEAR SIR:—You are by this time accustomed to letters from strangers, (in the flesh) and will with gladness receive another. About one year ago we had some fifty or sixty sermons, in examination of the Second Advent. This was very acceptable to many of us; but some could not stand it, and backed out of the church. The farther the examination was carried by our pastor, Rev. J. D. Pickands, the more the accumulating evidence produced conviction, that the glorious Second coming was near, even at the doors. Some were entirely convinced, but few of us have crossed the rubicon. In the fall, in a protracted effort, Rev. John Avery preaching, it pleased God to melt the hearts of professors, and to add a large number to his fold. A good state of mind prevailing, our dear brother Fitch came in February, and preached a few days to a multitude. This cast the die in respect to our

own church, and in respect to some few members of the others in the place. The Lord is with us by his spirit; last week six or seven conversions occurred in a prayer meeting. We have some conversions in consequence of the Second Advent. Dear brother Fitch was lecturing in an adjoining village last week, Middlebury, with some success, but in a village north of us, Cayuhoga Falls, we hear, from undoubted authority, over seventy were forward for salvation, asking the prayers of Christians. The cry all around is loud for information on this subject. Our minister has been endeavoring to supply some places round, and starts tomorrow for a village, Canton, where the cry has been loud and long; and then he probably will take a tour through other towns. Ministers are prejudiced and lock up the truth from the people. Why, at a conference two or three weeks ago at Cleveland, no man except Mr. Pickands took part with Mr. Fitch on this glorious subject. This shows how ministers stand here. O, a methodist minister was also with them. We have read in our meeting with great interest the letters of Mr Brown. We look for the Lord any hour. Mr. Pickands was called to a place, Johnson's Corners, last Sabbath afternoon, where it was told him a large house was open. But when he arrived, the devil had had wind of it, wrong stories had circulated, and the house was shut up; but he preached in a schoolhouse crowded full. This is a specimen of opposition. Some hate the Lord's appearing.

Your brother, ROBERT ROGERS.

Akron, April 4, 1843.

Letters

FROM POST MASTERS, TO MAY 6, 1843.

Andover, Me; Richmond, Vt \$1; Wilmington, Vt \$1; Vienna \$2; S Woodstock, Vt \$1; Middleton Ct \$1; Falmouth, Me; Templeton, Ms \$1; N. Salem, Ms \$1; Springarbor, Mich \$1; Ballston, N. Y; Augusta, Ga \$1; West Stafford, Ct \$1; Cornishville Me \$1; Burrillville, R. I. \$1; Walpole Ms \$4; Jamestown N Y \$8; Franklin N H \$1; Hampden, Me; Milford Ms \$1; Berlin, Ms \$1; Glastenbury, Ct; Lewisville, S C, \$1; W Boxford, Ms; Groton, Ms, \$2; Corinna, Me; West Mills; Three Rivers, Ms, \$1; W Woodstock, Ct, \$2; Melvin Village; Norwich Town, Ct; Bangor, Me, \$2; Skowhegan, Me;

INDIVIDUALS.

M F Eldridge; Aaron Clapp; D Burgess; B H Albee, \$5; A Clapp; S Cole; Mary F Skinner, \$1; J Bates, J C Park; Wm Miller; W H Peyton; Jos Harvey, \$10; Henry V Davis, \$1; J S White; A B Huntington, with bundle books; Sarah D Stevens, \$1; Samuel G Mathewsay, \$2; Henry Wright, \$2 due; R A Mills, \$2; B D W; R Winter, England; T L Tullock, with bundle; A Gee, \$1; Abigail White, \$1; Abigail Winn, \$10; Mary F Manter; Elizeb Pratt, \$1; J C Hutching; J S Spinn; Elisha Tripp, \$2; C M Phinney; Elisha Mitchel, \$4 for *Midnight Cry*.

Bundles Sent.

T J Pearson, Natches, Miss; 36 Park Row, N York; F G Brown, Hartford, Ct.

DEPOTS OF SECOND ADVENT BOOKS,

No. 14 Devonshire Street, Boston, up stairs.

Address J. V. Himes.

No. 36 Park Row, New York, up stairs, opposite the Park.

Address J. V. Himes.

No. 67 South Second Street, Philadelphia.

Address Orrin Rogers.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, MAY 10, 1843.

THE OPENING OF THE TABERNACLE.—On Thursday last the Tabernacle was opened for public worship, and dedicated to the Most High. Its completion had been retarded by many untoward events, over which its friends had no control, but which were doubtless permitted for good; and we doubt not but that it has been opened at the very time when Infinite Wisdom would direct. We were gratified with the presence of an immense assemblage from this and the neighboring towns. The presence of so many of our friends from different, and some distant places, and so strong in the faith, was most cheering to us. We perceived a large number of the clergy of this vicinity present, and also a great number of the candid citizens who do not see with us. We think there could not have been present less than 3500 in all; and all present seemed highly attentive to the exercises, and pleased with the appropriateness of the house thus dedicated.

The address of the Committee in this paper was read in connection with prayer and singing. Brother Silas Hawley preached an able and appropriate discourse, to which the immense audience listened with evident gratification for more than two hours. The discourse was from Eze. xxi. 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." It will be published shortly, that all may be instructed by it.

Those present seemed evidently happily disappointed in the neatness and plain simplicity in which the Tabernacle is finished, it being so appropriate for the preaching of the gospel, and such a striking contrast to the gorgeous and velvet cushioned churches where "to the rich the gospel is preached."

The services in the evening were attended by a crowded house, and several interesting addresses were made by ministering brethren from abroad. The day itself was most delightful, and everything passed off in the most pleasing manner. To God be all the glory.

An Enquiry.

BROTHER BLISS.—The community in which I reside having been recently informed by an evangelical minister that the following views and sentiments were necessary concomitants to a belief in the doctrine of the Second Advent of our Savior in 1843, I wish to be informed through your paper if such is the case, in order that I might, with others, avoid being entrapped in such a snare, and flee from it as from the most gross infidelity.

1st. A belief in the future annihilation of the wicked.

2d. The unconscious sleep of the righteous, until the Second Coming of Christ.

3d. Substitute the belief in the Second Coming of Christ in 1843 for regeneration.

4th. The non-existence of a visible church on earth.

5th. A reliance upon dreams and individual revelations, and vague impressions made upon the imagination instead of the sure word of prophecy, found in the word of God.

By giving this information, you will confer a favor on

A LOVER OF TRUTH.

Cambridgeport, April 24th, 1843.

REMARKS.

We have never advocated any of the above sentiments, neither are any of them in any ways necessarily connected with the doctrine of the Second Advent.

We have taken repeated opportunities to dissent from the doctrine of the annihilation of the wicked, or the unconscious state of the dead after death.

Regeneration is considered essential to salvation, and without holiness no man shall see the Lord. Except a man be regenerated he shall not see the kingdom of God. We believe, when Christ comes, he will save all that *love his appearing*, whether they see the time clearly or not; but we do believe that all that hate his appearing or that lie respecting it, will be lost.

We believe that the visible church of Christ on earth is composed of all who truly love him, of what ever name or denomination. We have no controversy with existing church organizations, and have never, neither do we now recommend any to leave their own respective communions. We place no reliance whatever in any visions or dreams, impressions or imaginings; but rely solely on the word of God. On the law and the testimony is our only dependence; and we reject all things not plainly taught in that blessed volume.

We have been informed by another source that those assertions were made by a clergyman who knew the falsity of those assertions, for he said he examined Miller's Works, and could point out 24 mistakes in them, but would not, because in the "Signs of the Times" is the Scoffers Department. This is the same person that prayed for the lying vagrants.

CLERICAL SCOFFING.—A Baptist clergyman of this city said to brother Weston, a few days since, "Why, you have not gone up yet!"

He had doubtless forgotten the case of the forty two children that used similar language to Elisha, after Elijah had ascended to heaven.

A Methodist minister in Connecticut, in one of the capitals of the state, met one of our own brethren in the street, and expressed great surprise that he had not gone up!

Also a Congregational clergyman in New Ipswich, N. H. made the same remark to a brother in that place, and when reminded of the fate of the forty two children, replied, "Poh! there are no bears here!"

Since writing the above, we learn that such expressions are not uncommon by those who profess to point the way upwards. With such examples, can we wonder that the wicked scoff at the Advent of Christ?

THE PRINCE OF THE HOST. We read in Dan. viii. 11, that the "little horn" which "waxed EXCEEDING GREAT," "magnified himself even to the PRINCE OF THE HOST." In the 25th verse the same Prince is called the "PRINCE of Princes;" and in Dan. ix. 26, he is called the "MESSIAH." He is also called "MICHAEL one of the chief," or as in the margin, "THE FIRST OF PRINCES," Dan. x. 13; in the 21st. verse "MICHAEL your Prince;" and in the xii. 1st. verse "MICHAEL the great Prince which standeth for the children of thy people."

Our opponents claim that the two first appellations—the "PRINCE of the Host," and the "PRINCE

of Princes" denote the Jewish high priest. They are however no where applied to the Jewish priest, or high priest. Moreover the "PRINCE of the Host" is proved to be the Messiah by Joshua v. 13—15. Joshua would never have been permitted to worship a mere angel, nor to call him his Lord. The Prince of Princes is also proved to be our Savior by Rev. i, 5, where he is called "the Prince of the kings of the earth."

The "exceeding great horn" is therefore proved to be some power that stood up against our Savior, and must be Rome, by whom he was condemned and nailed to the cross.

"END OF THE WORLD." A large sheet has been hawked about for the last few weeks, entitled, "Illustration of Miller's views of the end of the world in 1843." The sheet is compiled entirely from our own illustrations, with the exception of a large cut to illustrate the Advent and Ascension. In consideration of this last representation, we take this opportunity to give our unqualified dissent, to this, or any attempt to represent by cuts, future scenes of such awful interest, which are beyond the province of man to delineate. We also feel that we are expressing the views of our friends, when we say that they would also shrink from such attempts of the fancy, as contrary to good taste, and presumptuous in the extreme.

BROWN'S EXPERIENCE.—Brother Brown having written out his experience respecting entire consecration, and the Advent doctrine, they are now published and ready for delivery. Our friends who wish to attain a high standard of Christian character, which should be our highest aim, will find this a valuable reference. It is also accompanied by several letters from brother Cook of Middleton, Conn. which adds much interest to the work. Those who expect soon to meet the Lord, we trust will find their hearts cheered by a perusal of those interesting pages. For sale at this office, price 12 1-2.

Letter from William Miller.

DEAR BRO.:—You have undoubtedly seen Kittredge Haven's letter, published in Whittemore's "Trumpet." A more base fabrication of falsehood and lies, was never put together in so small a compass before. This K. H. professes to be a Rev. of the denomination calling themselves Universalists, in Shoreham Vt.

His friends claim him as a moral, honest man; but if this letter of his is a specimen of his honesty, I have no idea what moral honesty means; but to slander and defame our neighbor, misrepresent their domestic circle, and descend into such meanness, as though it was a crime to dwell in a "white house with green window blinds," which was done twenty years ago. Whittemore himself would be ashamed of such a priest as this. Then he must needs creep into the kitchen, and a stove which was purchased eight or ten years ago, is metamorphosed into a new one purchased this winter! And then he must go into the stable and out houses, and these are all transformed into new, and superb edifices; when the truth is, no improvement has been made of any importance, for twenty-five years. Then he must view the farm, and what an astonishing amount of stone wall has been recently built! And the truth is, not ten rods of new

stone wall has been built for twelve years; say forty or fifty rods of old wall which had fallen down, and been laid over again, is all the improvement in that respect, made for twelve years. One thing is true. We have bored into the rock about eighteen feet, at the corner of my house, and have found living water; for this we are very thankful to God; for we are already paid for expense and trouble, as we formerly had to bring all the water we used for cooking &c., more than twenty rods, and were dependent on our neighbors for that. To dig a well! What a crime! How dreadful! How awful! Why, it makes the Rev. K. H., Universalist minister, tremble; "dig a well!" Do you really, Br. H. begin to fear there is, or must be a hell for that crime? Very well, I hope then you will be prompted to tell some truth, when you are so disposed as to send a little of your "little tattle" to Boston, or any other mart where you can send your small ware. Twelve years ago the farm which you talk about was 230 acres; now about 150.

The 700 acres which you say my sons and I own, is reduced to about 420, all told. How is it about "better apparel, better furniture, better horses, better carriages, better out-buildings, &c.," than their neighbors, "and especially with Mr. Miller's own farm;" the whole is a misrepresentation, and falsehood. Are these the priests which many are building their hope of eternal life upon? "His relations here, except his own family and two or three others, do not believe in his theory." Is this true? No. "Many of them (my connection) are rejoicing in the glorious doctrine of the world's salvation through Christ." Is this the truth? Out of more than four hundred persons connected by blood, whom I know, only three of them profess to believe in Universalism. And out of all those who are connected by marriage, only four that I know of, can be numbered among his flock; and I think them too honest to uphold, or justify their minister in his misrepresentations and falsehoods. Some of them well know the things he has reported are false. "Two of his children have been married since last autumn." What crime this must be. What, married! Horrible! You don't say so! Yes, it is true. Who forbids them to get married? The bible says, 1 Tim. iv. 1-3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry." You see who it is. Those "who depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." When will these seared characters forbid to marry? The bible says "in the latter times." Then Mr. K. H. has proved the bible true once, certainly, and that we live in the latter times. No coat ever suited better. The bible must be fulfilled. Again hear him. "One of them has bought a house, and has caused logs to be drawn to the sawmill, to prepare lumber to repair and finish it next summer." The truth is, my son in law did buy a house and lot, last fall; it needed plastering; he drew in one or two logs, had lath sawed, finished his house, and has been living in it some time. But next summer; see the tattler in that expression all over. He says, "another (that was married I

suppose) thinks that land which he has disposed of recently at the west, will become very valuable in a few years."

This caps the climax. I have no son that ever disposed of a foot of land in the west; yet if they had made the observation, it certainly will be true, when God shall burn all the universal liars out of it. I think our world will be more valuable than now. Then his remarks and hints about "profitable speculation," "undue excitement," also "great physical, mental, and moral evil," is Universalism to the core; and proves, beyond a doubt, that he belongs to the class of ministers whom Paul and Peter describes.—1 Thess. v. 3.—"For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 2 Pet. ii. 3.—"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." What greater motive can such a minister have than "profitable speculation?" and nothing is more evident than they judge from their own motives.

How wrong to them it appears to have any "undue excitement," while they cry peace and safety. How plain do they make themselves manifest in these last days.

Are these the best arguments our opponents can use? Surely if they had any better, they would use them. Must the believer in the word of God meet such opponents in every step he takes? Oh, my God! These are strange times indeed!! Professed ministers of Christ, D. D.'s, A. M.'s, and reverends of every grade, from the Presbyterian to the Mormon, are thus engaged to put down a few illiterate students of that blessed and holy book, the Bible. Where do they go for arguments? They enter into our family circles, the domestic fireside ceases to be an asylum of repose to the weary pilgrim, they invade our kitchens, our pantries are searched, our wardrobes are not exempt from scrutiny, our bed-rooms are explored, and the bride chambers are opened for to furnish them with unholy weapons. They survey our farms, multiply the calves, stone walls are built like mushrooms in the night. Brick palaces built in every six months, out-houses become stately edifices, stables are entered, Canadian horses are transformed into noble chargers, lumber wagons into elegant carriages, our motives are known to those censoring us better than we know them ourselves. It is all worldly speculation, in the minds of these harpy's in human shape. Some number our mistakes, and seem to have great power in multiplying one into a baker's dozen; others, search for a grammatical error, and they acknowledge they care not for the truth, neither do they seek for it. Why all this? say you. I answer, because William Miller, a private individual, has published to the world, in his simple, plain, old farmer style, that he believes the dear Savior will come again to this earth this year, 1843. And gives his reasons from the Bible and history. Is that all that makes them treat the old man so roughly? Yes, yes, upon my honor it is all. Why, says the stranger, I thought old Miller must have been an abominable desperado by what I had heard from the pulpits, and read from the press. Have the good people of these United States all become fools, that they should act like madmen, rave and tear, revile and tattle against the old man for this one fault, when it will be

so soon decided who is right, and who is wrong. Take my advice, good people, stop your slander, cease your tattling. Go mind your own affairs, get ready, and if Christ comes, you will be glad and rejoice. And if he does not come, then we must all wait until he does. "What I say unto you, I say unto all, watch." W.M. MILLER.

Extract of a Letter,

From a brother who has been some time full in the faith of the second advent of Christ this year, to one who had been trying for a still longer time to understand, yet holding on to the old and absurd opinion of the literal restoration of the Jews.

He has however now been led to give it up and came in fully to the views expressed in this letter before this was received, and now is rejoicing in the new light which has beamed upon his soul, and especially in the cheering hope of Christ's speedy coming even this year, adding another witness to the truth that this doctrine, when fully embraced, happiness the soul beyond language to express.

DEAR BROTHER.—I am glad you are making advances in this doctrine of the blessed Bible, you consequently must be growing in grace, and acquiring a preparation to meet our Lord, when he comes.

It seems strange to me that you do not see any good reason for believing that He will come this year, and that the promised restoration of the Jews should trouble you; for my part, I never had any faith in their being restored to the old deserted land of Palestine; and having lately looked and examined the Scriptures on this point, I cannot see the least shadow of reason for believing the theory, or rather such a fable or vain tradition, when I find a plain declaration in the Bible where the meaning can't be mistaken; I don't look all over the Bible to see if it is not contradicted, before I can receive it as truth, but I believe it.

Now it looks clear to me that all the prophecies relating to the Jews as a distinct people which were not conditional, and related to their life, have all been fulfilled before the first advent of our Lord. I believe the Jews were a distinct people, and kept so by God, till they fulfilled all claim to such distinction and totally rejected God and Christ; the partition wall was broken down and abolished between Jew and Gentile, when Jesus died on the cross, as St. Paul plainly teaches; I have not read what Bro. Storrs says, but I believe what the Lord Jesus says, that God is no longer their Father, neither Abraham, but they are of their Father the Devil, whose works they will do, and also that they are cut off from the good olive tree, and have no more right to the promises of God, than the Gentile or Greek, and can have no inheritance in the land only by being grafted in again, i.e. by repentance and faith in Christ; many of those promises in the Scripture refer, I think, to the Spiritual Jew, and to the world to come. The promise that Abraham should be heir of the world, was not to him or his seed through the law, but through the righteousness of faith; so the world is the land promised to Abraham and his seed. Rom. iv. 15, he is not a Jew, who is one outwardly! they are not all Israel who are of Israel. The 37th of Ezek. I think plainly teaches a resurrection and the literal restoration, and the whole house of Is-

rael spoken of in the 11th. v. means those who slept in Jesus; they are to be brought into the land of Israel and possess it forever; I can't see any land in the world in its present state, for the dead are to be raised incorruptible. Besides David is to be king over them, they are all to have one Shepherd. Look at the 24th. v. and also chapter xxxiv. 23d and 24th vs. I am looking for a new Heavens and a new Earth, and the new Jerusalem spoken of in Rev. to come down from God out of Heaven; and what is more glorious than all, I am expecting to see Jesus coming in the clouds of Heaven soon, and we can there talk over these things face to face. The paper you sent me containing a letter from Dr. Jarvis, which you marked, was read, and I will tell you what such opinions has on my mind. It strengthens me in the belief that the *deluded* ministers, as he calls them, have got the truth, and reminds me of what God has said, that he has chosen the weak things of the world to confound the wise, &c. I don't know but you think by this time as I do, of Dr. J. that he is a vain, proud, worldly, bigoted, conceited man; and unless he repents, he must be lost. By their works ye shall know them. The letter in the said paper warrants me in saying all this; how different a spirit does he show from Bro. Brown's 3 letters recently published in the Signs of the Times. It looks as clear as the sun-beams to me now, that Christ will come this year. Oh what a blessed doctrine this Second Advent is, how it raises you above this world, and what heavenly joy in the speedy hope of our Jesus's coming.

Liars' Department.

TATTLING—SCOFFING—LIVING!!

We copy the following letter from the Universalist Trumpet, and a reply will be found on the 77th page from Mr. Miller. We ought perhaps to apologize for noticing anything from the Trumpet, as the character of the vehicle is always considered a sufficient antidote for the poison it contains; but so urgent are the calls for anything against Millerism by those who fear it may be true, that it makes but little difference about the hand that furnishes it. The smallest favors are thankfully received.

In a letter, dated at Philadelphia, recently, Mr. Miller writes to his Bro. Himes at Boston, designing therein to correct several false reports in the public journals relative to himself and his calculations. That letter has been published in many of the secular and religious papers, although, I think, it has not appeared in the 'Trumpet.' My design, Bro. Whittemore, is to notice some of its statements. I have not the letter before me, but well remember its contents.

Mr. Miller begins by assuring the public that he has not altered his dates or calculations, since he commenced lecturing on the second advent, and the end of the world. He says he has never fixed the day, nor the hour, nor the month, but only the year. In this he is correct. But he has altered with respect to the year, and that alteration is in the same letter in which he denies any *change* in his time or dates. For twelve years, up to 1843, he had fixed the time from the 1st of January to the 31st of December, 1843. Now he says it may come in that time, or it may not come till March

21, 1844. Here his *may* covers the period of fourteen months and twenty one days. Thus his change or *conjecture* is designed to gain some additional time to carry on his profitable speculations. But as others have fixed the month, and even the day, his additional *day of grace* will not keep up the excitement one day beyond the close of this year, or even to that time.

He also assures his Br. Himes that he has never pretended to be a prophet, or the son of a prophet—that he never claimed a special revelation, or supernatural endowments, but has deduced his calculations from scripture dates, numbers, and ecclesiastical and profane history. In all this, I think he is correct. My review of his theory, as it appeared first in pamphlet, and then in book form, enables me to speak correctly on this subject. In that review, in the 'Universalist Watchman,' which was the first that appeared in print, about seven years ago, I avoided any such insinuations, which have been so liberally thrown out against him, since that time. Indeed, being somewhat acquainted with him, and intimately with some of his near and remote connexions, and knowing that he and they were respectable, and some of them my constant and others my occasional hearers, I was led to treat him and his theory with all possible candor, believing that he was sincere. This he has gratefully acknowledged.

Soon after my review, his theory was handled rather roughly in the Baptist organ at Brandon, Vt. Since then, reviews have followed him in all populous places where he has lectured. However, his theory was at first deemed scarcely deserving of notice, still I find that it has spread astonishingly in the nation, and produced an excitement, and given him a notoriety which no one in this region anticipated. And all the attacks which he and his theory have received, seem only to have tended to give notoriety and prevalence to his visionary notions. His relations here, except his own family, and one or two others, do not believe in his theory. Many of them are rejoicing in the glorious doctrine of a world's salvation through Christ. Neither is there more than one in fifty, nor perhaps one in a hundred, in his town, or through all this region, (except his relations) who profess a faith in his theories. The excitement that he produced, some years since, in several towns, in this section, has nearly subsided, and the minds of the people also have greatly changed as to the man, as well as his theory.—Whereas they believed him sincere, the general expression of the community now is, they 'don't believe he believes it.' It is the opinion of the great majority of his own citizens and townsmen, that it is all a sheer speculation—that he and his relations are accumulating property very fast, and that every thing relative to their temporal and domestic affairs not only shows that he is driving a very profitable business, but that neither he nor his children believe the dissolution of all things is at hand. But I return to his letter.

In that he states, that he owns 'a small farm in Low Hampton, N. Y.,' and that he 'has sunk \$2000 of his own property in twelve years, since he commenced lecturing, besides all he has received from the friends of the good cause.' He thus intimates, that he had sunk that property in the good cause. But how has he done it? That farm he still owns, and it is carried on by one of his sons. Has it diminished? No. And it is not so small as city people would

infer from the language. It embraced, 12 years ago, 150 acres of good land, with a two-story white house, with green blinds, &c. He has since added to it, in the name of his son, about 50 acres, (making about 200 acres) which was *paid for in specie*, brought home, it is believed, as the fruits of his speculations. None of the citizens know how he has sunk 2000 dollars. He also speaks of his family, saying that he has eight children, that they are pious, temperate, and very benevolent. That they never turn the needy from their door, and that they all believe in, and he trusts, are prepared to meet the Lord at his coming. This is the *substance* of the letter.

Now did he mean to imply that he was supported by them, having lost 2000 dollars, or that they were all supported on his small farm. The letter seems to imply the latter. But how is it with them? They have all gained property much faster than their neighbors, since his speculations have enabled him to assist them. He has three sons settled near him, owning farms containing from 150 to 200 acres; so that he and his children own about 700 acres of good land, worth from 20 to 40 dollars per acre, in good times. And the common report is that he has money at interest. This I was assured of by his neighbors. Now those who believe in his notions say, that his children have gained this property by their own speculations and industry, being very economical, close, frugal and temperate. But how does this agree with their father's public declaration of their great liberality and benevolence? They are doubtless temperate, economical, and as benevolent as the generality of their neighbors. But how comes it that they are so much more prosperous than their neighbors?—that they are outstripping them in dress, in fashions, in *improvements*? The best citizens assure me this is the fact—that they wear better apparel, have better furniture, better horses, better carriages, better out-buildings, &c. This is especially the case with Mr. Miller's own farm. A well was sunk by boring into a *rock* last year, at considerable expense, to get *living* water. An old stove was, in the commencement of this year, set aside, and a new and valuable one placed in its stead. Since he has been lecturing, his farm has been nearly enclosed with stone-wall. Two of his children have been married since last autumn; and one of them has bought a house, and has caused logs to be drawn to the saw-mill to prepare lumber to *repair* and *finish* it next summer. Another thinks that lands which he has disposed of, recently, at the west, 'will become very valuable in a few years.'

But enough has been stated in this article, (although I could swell it to a much greater length,) to show from the foregoing *circumstances* and *domestic signs*, that the people in this region have great cause for believing that neither Mr. Miller nor his family believe in his theory.

The fact that Mr. Miller and his coadjutors are anticipating about a year longer, of profitable speculation; and that the undue excitement which they in many places occasion, is productive of great *physical, mental and moral* evil, is the reason why I have been induced to pen the above remarks, and statistical facts, hoping that they might open the eyes of some who are deluded by his vagaries, or deter others from embracing them. I have 'nothing extenuated, nor set down ought in malice.' Shoreham, Vt. April 1843. K. H.

DANIEL'S TESTIMONY.

WHAT SHALL BE IN THE LATTER DAYS. Dan. ii. 28.

READER.— Suppose some absent friend whom you love, and in whom you have the fullest confidence, had written to you of an arrangement he had made, in fulfilment of which he was to forward to you, 1st, FIVE DOLLARS; 2d, FIFTY DOLLARS; 3d, FIVE HUNDRED DOLLARS; 4th, ONE THOUSAND DOLLARS; 5th, FIVE THOUSAND DOLLARS; and, 6th, HE WOULD COME HIMSELF AND PLACE YOU IN POSSESSION OF HIS WHOLE ESTATE.

Suppose, again, he had stated *no time* which should intervene between the several transactions provided for in the arrangement, but only the *order* in which they should occur; and, further, that he had proved his faithfulness by sending the *five*, and the *fifty*, and the *five hundred*, and the *one thousand*, and the *five thousand dollars*,—could you have any doubts as to what was to come next? or, that the remaining item of the arrangement would be fulfilled? And, if you loved that friend very much, would you not be looking out for him, and make every preparation for his coming? So has the great and faithful Friend of man made known to us, through the prophets, by "his spirit which was in them," "what should come to pass in the latter days." By several series of prophetic events, has God made known the time, so far as the order of events can give it, when we are to witness the appearing and kingdom of our Lord Jesus Christ. This is distinctly brought to view in the visions of the 2d and 7th chapters of Daniel, and by the seven trumpets of the Revelation of John. In two of these prophecies we are told that the kingdom which is to follow all earthly kingdoms, is the kingdom of Christ, (Dan. vii. 13, 14; Rev. xi. 15—18),—that it is to be given to him in connection with the judgment scene; and that it is to be universal and eternal. In the other case, (Dan. ii.) the kingdom set up in the place of all others, by the God of Heaven, is an everlasting and universal kingdom; and as there cannot possibly be more than one such, this must of necessity be the same as that which is given to Jesus Christ in the other visions. These prophecies also present to our mind, in exact chronological order, the kingdoms, or events, which were to fill up the different parts of the long period prior to the appearing and kingdom of Jesus Christ; so that we can tell just as well, when any one of the events of the series has taken place, which is to come next, and how many more remain before the last, as we can tell what day of the week follows Monday, or how many days there are after Wednesday before Saturday.

Now we wish to know where we stand on the track of time—how many depots we have passed, and when we are to look out for the great depot—THE END. What is our relation to the last item in the great arrangement of this world's affairs, as indicated by these portions of prophecy? How many of the events have taken place, and what is to come next?

Let us turn to the first prophecy referred to, contained in Dan. ii., the vision of Nebuchadnezzar, afterward given to, and interpreted by Daniel. Omitting the interesting circumstances connected with this vision, which the reader can refer to at leisure, we will pass to notice each section of the vision, with its interpretation and application,

NOTE. Although this vision of Nebuchadnezzar was seen during the captivity of the Jews in Babylon, the date of the first connection of that "kingdom," represented by the head of gold, and which was "given to Nebuchadnezzar," was B. C. 677. Isa. x. 5, 6; 2 Kings xxi. 10—14; Hosea v. 5; Isa. vii. 8; 2 Chron. xxxiii. 10, 11; 2 Kings xxiii. 26; xxiv. 3, 4; Neh. ix. 32; Jer. xv. 1—5.

VISION.

Chap. ii. 31. THOU, O KING, SAWEST, and behold a GREAT IMAGE. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32. This image's HEAD WAS OF FINE GOLD.

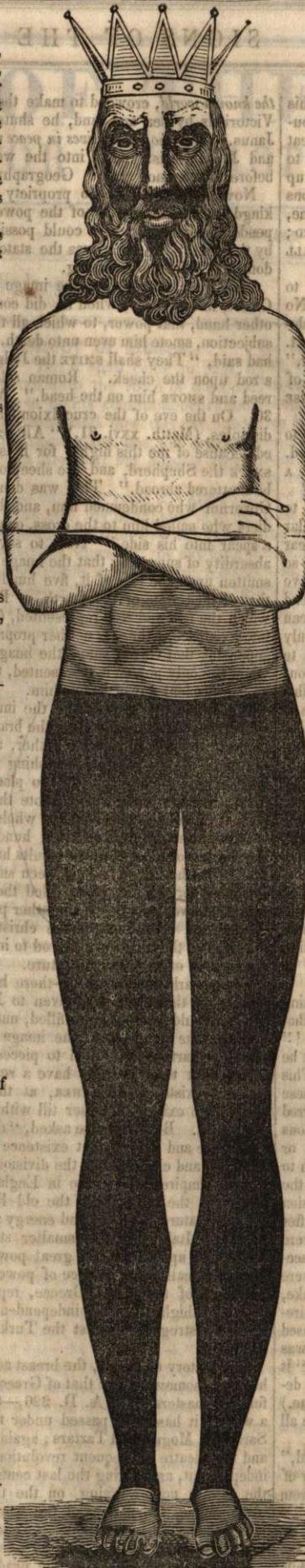
HIS BREAST and his ARMS OF SILVER.

HIS BELLY and his THIGHS, (SIDES, margin) of BRASS.

33. HIS LEGS of IRON.

HIS FEET part of IRON and part of CLAY.

34. THOU SAWEST TILL THAT A STONE WAS CUT OUT WITHOUT HANDS, WHICH SMOTE THE IMAGE UPON HIS FEET THAT WERE OF IRON AND CLAY, AND BRAKE THEM TO PIECES. 35. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.



INTERPRETATION.

37. THOU, O KING, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. THOU ART THIS HEAD OF GOLD.

39. AND AFTER THEE SHALL ARISE ANOTHER KINGDOM INFERIOR TO THEE.

AND ANOTHER THIRD KINGDOM OF BRASS, WHICH SHALL BEAR RULE OVER ALL THE EARTH.

40. AND THE FOURTH KINGDOM shall be strong as IRON: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. AND WHEREAS THOU SAWEST THE FEET AND TOES, PART OF POTTER'S CLAY, AND PART OF IRON, THE KINGDOM SHALL BE DIVIDED; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. AND AS THE TOES OF THE FEET were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken.

43. AND WHEREAS THOU SAWEST IRON MIXED WITH MIRY CLAY, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44. AND IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; THE GREAT GOD HATH MADE KNOWN TO THE KING WHAT SHALL COME TO PASS HEREAFTER: AND THE DREAM IS CERTAIN, AND THE INTERPRETATION THEREOF SURE.

APPLICATION.

1st Section.

BABYLON.

(See note at the bottom of first column.)

2d Section.

MEDIA and PERSIA.

Dan. v. 25—31.

3d Section.

GREECE.

Dan. viii. 3—8, 20, 21; 1 Mac. i. 1.

4th Section.

IMPERIAL ROME.

1 Mac. viii. 1—10; Luke ii. 1.

5th Section.

ROME DIVIDED.

6th Section.

THE EVERLASTING KINGDOM

1. The first general remark to be made upon this vision is,—"It carries us down from the days of Nebuchadnezzar into the eternal state, and gives the great outline of the world's history, as it stands related to eternity. Other prophecies and visions only bring up the important events and features of particular sections of this great field. It connects the kingdoms of time, with "A KINGDOM WHICH SHALL NEVER BE DESTROYED; IT SHALL NOT BE LEFT TO OTHER PEOPLE, but IT SHALL STAND FOREVER!"

2. All earthly kingdoms are to be destroyed to make room for the everlasting kingdom of God. No terms could be employed, to express their entire destruction, more clearly than those contained in the text. They are "BROKEN TO PIECES," "CARRIED AWAY," "NO PLACE FOUND FOR THEM." The kingdom of God "SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS."

3. The territory occupied by these kingdoms is to be occupied by the everlasting kingdom of God. "AND THE STONE THAT SMOTE THE IMAGE BECAME A GREAT MOUNTAIN, AND FILLED THE WHOLE EARTH."

4. The different sections of this vision bring to view events which were to take place in regular chronological succession,—like the months of the year—the days of the week—or the hours of the day,—so that we can tell the relation of those who may have lived in any particular section of the vision to the end of all earthly things, so far as the order of events can indicate it, as well as we can tell the relation of July to December, Friday to Saturday, or of 11 o'clock to 12. Now we wish to know where we stand, and our relation to the end of all things. How much of this vision has become history? and how much remains to be fulfilled? Has the first section—the head of gold—been filled up with the events of history? Yes. Dan. v. 25—31. Rollin, B. iv., Art. 2, Sec. 2, Harper's Ed. 1841. Has the second—the breast and arms of silver? Yes. 1 Mac. i. 1. See Rollin, B. xv. Sec. 11. Has the third—the belly and thighs of brass? Yes. 1 Mac. viii. 1—10. See Rollin, B. xx. Art. 2, Sec. 5. Has the fourth—the legs of iron? Yes. See Gibbon, Goldsmith, or any historian of Rome.

Has the fifth section—the feet and toes, part of iron and part of clay, been filled up by the events of history? Not quite; for that section is to end with the smiting process which introduces the everlasting kingdom of God. Nothing, however, remains to be looked for but that great and decisive event.

But it may be asked,—"Has not the everlasting kingdom already been set up?" "Does not that kingdom mean the christian church, or dispensation?" So some have supposed, but we think that cannot be its true meaning. Our reasons are these. 1st. This kingdom was to be "set up in the days of these kings," or kingdoms. The kingdoms here referred to, must be those represented by the primary sections of the image, or the divisions of the fourth, or Roman kingdom. Supposing the christian church to be here intended, it could not have been set up in the days of the divided Roman Empire, because its division did not take place till nearly five hundred years after Christ was born. Nor is it true that there were "kingdoms," as brought to view by the primary sections of the image, when Christ came. These were all in subjection to Rome. The testimony of Luke, (chap. ii. 1,) in speaking of the decree by the requirements of which "Joseph and Mary, his espoused wife," were brought to Bethlehem where Christ was born, would be sufficient on this point. He says, "It came to pass in those days, that there went out a decree from Cesar Augustus, (first Cesar of Rome,) that all the world should be taxed." Of course all were tributary to Rome.

The sense in which the phrase, "all the world," is to be understood, is determined by the testimony of historians generally on this period. An extract from Guthrie will present a correct view of the case.

"During these civil commotions (in which the republic was subverted) the Romans still preserved the glory of their arms among distant nations; and while it was unknown who should be master of Rome, the Romans were, without dispute, the masters of the world. Their military discipline and valor abolished all the remains of the Carthaginian, the Persian, the Greek, the Assyrian, and Macedonian glory; they were now only a name. No sooner, therefore, was Octavius, (afterwards called Augustus,) established on the throne, than ambassadors from all quarters of

the known world, crowded to make their submissions. Victorious by sea and land, he shuts the temple of Janus. *The whole earth lives in peace under his power,* and Jesus Christ comes into the world four years before the common era." Geography, Int. p. 48.

Now there could be no propriety in speaking of kingdoms, when only one of the powers had an independent existence, which could possibly be intended by the text. But such was the state of these kingdoms at Christ's first coming.

2d. It is not true that the image was smitten by Christ, in any sense, when he did come; but, on the other hand, that power, to which all the world was in subjection, smote him even unto death. Micah (v. 1.) had said, "They shall smite the Judge of Israel with a rod upon the cheek." Roman soldiers "took the reed and smote him on the head." Matth. xxvii. 27.

30. On the eve of the crucifixion Christ said to his disciples, (Math. xxvi. 31.) "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." This was done by the Roman Governor who condemned him, and the Roman "soldiers who nailed him to the cross, one of whom thrust a spear into his side." Now to say nothing of the absurdity of supposing that the image could have been smitten upon the feet of it, five hundred years before that divided state of the fourth, or Roman kingdom, which the feet and toes represented, (verse 41,) came into existence,—there is neither propriety nor truth in supposing that Christ smote the image, in any sense, when the only power it represented, then existing as an independent power, smote him.

3d. When the stone smote the image on his feet, "then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain, and filled the whole earth."

Now, although it is eighteen hundred years since the coming of Christ, these results have not yet been realized,—the image has not been smitten as the text specifies, nor has the stone filled the earth. Therefore, whatever may be said in other prophecies, of the history and operations of the christian church, we are satisfied they are not referred to in this vision. It must speak of an event yet future.

We remark still further,—there has never been a time, since this vision was given to Nebuchadnezzar, when it could have been fulfilled, until our own day; for when the stone smote the image on the feet, all the other parts were broken to pieces **TOGETHER**, implying that they were to have a separate and independent existence **TOGETHER**, at that time. They never have existed together till within ten or fifteen years past. But it may be asked, "do they now have separate and independent existence?" Let us see. The iron and clay exist in the divisions of the western Roman Empire. We have in England, France and Germany, the remains of the old Roman iron,—its laws, literature, ambition and energy; while in Spain, Portugal, Italy, and the smaller states of Europe, which are upheld by the great powers, to preserve what they call "the balance of power," we have the weakness of the clay. Greece, represented by the belly and thighs, became independent after the revolutionary struggle against the Turks, between 1820 and 1830.

The history of Persia, the breast and arms of silver, has been somewhat like that of Greece. It was under foreign masters until A. D. 226,—then independent a while; it has since passed under the power of the Saracens, Moguls and Tartars; again, though divided, and the theatre of frequent revolutions, it has become independent, and during the last century, Persia, with the family now reigning on the throne, took her place among the nations of the world, with some of whom she has since maintained the most important relations. Encyclop. Amer. Bell's System of Geography.

And have we Babylon—the head of gold? Not literally. Ancient Babylon can never exist again. It was doomed to "perpetual desolations," "and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation." Jer. ix. 39, 40. Is there any thing pointed out in the word of God, to answer to ancient Babylon? For we would never depart from its literal meaning, without a warrant from God himself. In Rev. xvii. we have a great anti-

christian organization thus brought to view:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,"—which is to occupy a commanding position among the subjects of divine wrath in the scene of destruction which is hastening upon the world. Let any one compare what John says of her character, history and fate, with what the old prophets say of the character, history and doom of ancient Babylon, and they will see at once the agreement between the type and the antitype. Thus we have all the kingdoms represented by the image, in existence at the present time—those which agree with its primary sections, and those which are denoted by the feet and toes—the divisions of the Roman Empire. Every thing is ready for the great catastrophe. We are admonished by this vision to expect it every hour.

The first section is filled up; the second section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of providence, we are surprised to find all the anticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared upon the walls of the monarch's palace! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that **GOD HATH NUMBERED THE KINGDOMS AND FINISHED THEM!**

Watchman! tell us of the night,
What its signs of promise are.
Trav'ler! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope or joy foretell?
Trav'ler! yes; it brings the day,
Promised day of Israel!

Watchman! tell us of the night;
Higher yet that star ascends.
Trav'ler! blessedness and light,
Peace and truth its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Trav'ler! ages are its own;
See! it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn.
Trav'ler! darkness takes its flight,
Doubt and terror are withdrawn!
Watchman! let thy wandering cease;
Hie thee to thy quiet home.
Trav'ler! lo, the Prince of Peace,
Lo, the Son of God is come!

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J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply days, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

The Prophecy of Moses.

Deut. xxviii. 15: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee," (pursue thee so thou shalt not possibly escape them.)

Here follow a list of curses to verse 32. And continues 32, "Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand, (either to protect or rescue them from violence.) 33, "The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; [this was verified when Salmaneser dispossessed the ten tribes, and Nebuchadnezzar carried the other two tribes away;] and thou shalt be only oppressed and crushed alway." 36, "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; [this was fulfilled when Jehoachin was carried captive to Babylon, and afterwards Zedekiah;] and there shalt thou serve other gods, wood and stone; [either following the example, or being compelled thereto by their tyrannical oppressors.] 37, "And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the Lord shall lead thee; [so that when men would express one to be extremely vile, they shall say, he is a Jew.] The objector asks, "Were they scattered among all nations, before the destruction of Jerusalem?" [See Acts ii. 6.] Verses 38 and 39 contain threatenings. Verse 40, "Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit," [being eaten with worms.]

In this verse I understand their return from captivity expressed, "Thou shalt have olive trees in all THY COASTS." 41, "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity." 42, "All thy trees and fruit of thy land shall the locust consume." 43, "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low," [The Romans shall have increasing authority.] 45, "Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be DESTROYED; [these punishments shall follow one upon another till thou art brought to utter ruin;] because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee." 46, "And they [the curses] shall be upon thee for a sign and for a wonder, and upon thy seed forever." [That all men may take warning by thy disobedience.] 47, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; 48, Therefore thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49, The Lord shall bring a nation against thee from far, [the Romans,] from the end of the earth, as swift as the eagle flieth; [which they carried on their ensigns,] a nation whose tongue [whose language, Latin,] thou shalt not understand. 50, A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young. 51, And he [the Roman nation] shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee." [This is repeated to show the Israelites the desolation should be

such, that nothing should remain for their support.] 52, "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land;" [the country being wasted, the Jews fled into their fenced cities where they had laid up provisions to enable them to hold out a siege,] and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. 53, And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege [of Jerusalem] and in the straitness, wherewith thine enemies shall distress thee;" [Verses 54, 55, 56, and 57, contain a description of their sufferings during the siege of Jerusalem.] 58, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, [the name of God is God Himself,] THE LORD THY GOD, 59, Then the Lord will make thy plagues wonderful. [Here follows a description of their plagues and sicknesses.] 61, "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be DESTROYED. 62, And ye shall be left few in number." [Eleven hundred thousand were destroyed by pestilence, sword, and famine, and ninety thousand carried away captive, at and after the siege of Jerusalem; since which the arm of destruction has been active against them.] 63, "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to DESTROY you, and to bring you to naught; AND YE SHALL BE PLUCKED FROM OFF THE LAND whither ye go to possess it." [The Romans passed a decree, that no Jew should go within sight of Judea, which caused them to be dispersed throughout the earth.] 64, "And the Lord shall scatter thee among all people," &c. [Here follows their calamities, to verse 68 inclusive.] 68, "And the Lord shall bring thee into Egypt again," [thou hadst come out of Egypt triumphant, thou shalt return as a slave,] "with ships," [thou hadst walked through the sea at thy coming out, but thou shalt return in ships from which thou canst not escape,] by [or to] the way [the place] whereof I spake unto thee." (Deut. xvii. 16.) "THOU SHALT SEE IT [the land referred to above,] NO MORE AGAIN." [Thou hast been restored once, but now punishments shall overtake them until they shall be destroyed,] "and there [in Egypt] ye shall be sold" [be offered for sale] "unto your enemies for bondmen and bondwomen, and no man shall buy you." [These prophecies which were delivered three thousand years ago, are, as we see, fulfilling in the world at this very time.] E. PLUMMER.

If, as our opponents say, the land of literal Canaan was given to Abraham, and yet he never possessed it, I pray how can they prove his seed after him will ever possess it again? If the promise was not literally fulfilled to Abraham, how can they show that it will ever be in possession of Abraham's literal seed. Those of the Jews who did dwell there, literally, Paul tells us; Heb. xi. 39, "received NOT the promise."

NEW WORKS. A solemn appeal to the ministers and churches, especially those of the Baptist denomination, by J. B. Cook, is in a course of publication and will be out soon. Brother Hawley's sermon on the opening of the Tabernacle, is also in the hands of the compositor.

WHERE ARE WE?

Some years ago, on Christmas eve—a cold and windy night—one of our noble ships (the R., of N. P.) was bound home from Europe. In course of the evening, from some appearances on the surface of the ocean, it was judged on board the ship that she must be near the land, and a consultation of her officers was held to determine whether the ship should be kept on her course, or put about under easy sail to avoid falling in with the land during the night. When the decision, that the ship should be kept on her course, was made known, a rough old sailor, who had probably crossed the Atlantic not less than a score of times, and was acquainted with every mile of the coast of his native land from Florida to the Bay of Fundy, was heard to remark, "If the ship is kept

on her course two hours longer (I think that was the time named) she will be on the back side of Cape Cod." But he was nothing but a sailor, a rough brawny sailor; and what might have served to lessen the value of his opinion in the case, perhaps, was this,—his shipmates had, for some cause or other, given him the nickname of "Old Tilley." Of course it would not become official wisdom to heed advice from such a source.

The remark of the old sailor passed away upon the wild night-winds, and the ship swept on her course:—in the time named she had struck, and the next morning the old sailor and two of his shipmates were the only survivors of that good ship's company. Her officers, crew and passengers all slept beneath the rough icy waves of the ocean.

In bearing to you our message of warning, we are not insensible that we occupy a position like

that of the old sailor among his shipmates. But we beg of you, dear reader, to lose sight of those, around whom slander has thrown its odium, and look at the message. Remember, we may be as "ignorant" and "fanatical," or even as base as those who "love or make a lie" about us would have you believe, AND YET THE MESSAGE MAY BE TRUE. We cannot stop now to vindicate our claims, on the score of integrity or intelligence, to your respect and confidence. We wish to direct your attention to the old neglected chart of the world's history—THE BIBLE.

We will look at the second series of events in connection with which God has revealed to us the end of all things. It is given to us in the 7th of Daniel. We have here a kingdom brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great

beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be AN EVERLASTING KINGDOM. vs. 14, 18, 27.

Secondly, it is to be UNIVERSAL. v. 27.

Thirdly, IT IS TO BE GIVEN TO CHRIST AND THE SAINTS, IN CONNECTION WITH THE JUDGMENT SCENE, AND AT THE END OF ALL EARTHLY KINGDOMS. vs. 17, 18; 9, 10; 13, 14; 21, 22; 26, 27.

Now if we can tell what kingdoms they are which are brought to view in the vision, and what the events in the fourth kingdom are, and how many of them have passed away, or taken place, of course we can tell what remains—how many of the great landmarks on the voyage we have passed, and when we have reason to look for its end.

We will notice the different sections of the vision, their interpretation and application as we pass along.

Dan. vii. 1—3. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And FOUR GREAT BEASTS came up from the sea, diverse one from another.

677

538

331

168

476

538

1798

1843

Verse 4.

THE FIRST WAS LIKE A LION, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.



Verse 5.

AND BEHOLD ANOTHER BEAST, A SECOND, LIKE TO A BEAR, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.



Verse 6.

After this, I beheld, and lo, ANOTHER, LIKE A LEOPARD, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.



Verse 7.

And after this I saw in the night visions, and behold a FOURTH BEAST, DREADFUL AND TERRIBLE, AND STRONG EXCEEDINGLY; AND IT HAD GREAT IRON TEETH; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.



Verse 8.

I considered the horns, and behold, THERE CAME UP AMONG THEM ANOTHER LITTLE HORN, before whom there were THREE OF THE FIRST HORNS PLUCKED UP BY THE ROOTS; and behold, IN THIS HORN WERE EYES LIKE THE EYES OF MAN, AND A MOUTH SPEAKING GREAT THINGS.



Verses 9—12.

I BEHELD TILL THE THRONES WERE CAST DOWN, AND THE ANCIENT OF DAYS DID SIT whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thou saidst thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, AND THE BOOKS WERE OPENED. I beheld then because of the voice of the great words which the horn spake: I BEHELD EVEN TILL THE BEAST WAS SLAIN, AND HIS BODY DESTROYED, AND GIVEN TO THE BURNING FLAME. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Verses 13, 14.

I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM;

HIS DOMINION

IS AN

EVERLASTING DOMINION,

WHICH

SHALL NOT PASS AWAY,

AND

HIS KINGDOM

THAT WHICH

SHALL NOT BE DESTROYED.

Verses 15, 16. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him THE TRUTH OF ALL THIS. SO HE TOLD ME, and MADE ME KNOW the interpretation of the things.

17, 18. THESE GREAT BEASTS, WHICH ARE FOUR, ARE FOUR KINGS, WHICH SHALL ARISE OUT OF THE EARTH;

19. Then I would know the truth of the FOURTH BEAST, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20. And of the TEN HORNS that were in his head, and of the OTHER which came up, and before whom three fell; even of THAT HORN THAT HAD EYES, and a mouth that spake very great things, whose look was more stout than his fellows. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, THE FOURTH BEAST SHALL BE THE FOURTH KINGDOM UPON EARTH, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the TEN HORNS OUT OF THIS KINGDOM ARE TEN KINGS THAT SHALL ARISE; and ANOTHER SHALL RISE AFTER THEM; and he shall be diverse from the first, and HE SHALL SUBDUCE THREE KINGS. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a TIME AND TIMES AND THE DIVIDING OF TIME.

BUT THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM, AND POSSESS THE KINGDOM FOREVER, EVEN FOR EVER AND EVER.

26. BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION TO CONSUME AND TO DESTROY IT UNTO THE END.

27. AND THE KINGDOM, AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

REMARKS.

The lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677.

The bear corresponds with the breast and arms of silver in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.

The leopard corresponds with the belly and thighs of brass in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God about 538. The monster, so dreadful and terrible that nothing could be found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place B. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the division of the Roman Empire is A. D. 476.

The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until the Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hotbeds of Popery it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.

It is now forty-five years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdom of this world will become the kingdom of our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords, and he shall reign forever and ever; and he will say to all the heirs, Come, ye blessed of my Father, inherit the kingdom of God. Then the promise to Abraham that he should be the heir of the world (*kosmou*) shall be fulfilled, and all who are of faith shall be blessed with faithful Abraham.

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.

2d. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.

3d. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the "little horn" in which Daniel felt so much interest.

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the "little horn" should triumph over "the saints," or rather that they should "be given into his hand." He was to "prevail against them," from the time he arose "until the time came that the saints possessed the kingdom;" but this period of bloody and blasphemous despotism would be broken before "the end."

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the "inheritance that is incorruptible, undefiled, and that fadeth not away?"

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the 4th beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the "little horn" come up and performed its part among these "first" kingdoms—have the saints been given into his hands during the time specified, and has his dominion been taken away?

That Popery is the power denoted by this "little horn" is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.

1. He was to rise "after" the ten.

2. He was to "subdue" three "kings," or kingdoms.

3. These were to be "three of the first" kings, or kingdoms.*
Before A. D. 483 the following ten kingdoms had risen in western Rome.

1. The Huns, about A. D. 356.
2. The Ostrogoths, 377.
3. The Visigoths, 378.
4. The Franks, 407.
5. The Vandals, 407.
6. The Sueves and Alans, 407.
7. The Burgundians, 407.
8. The Heruli and Turingi, 476.
9. The Saxons, 476.
10. Lombards in the north of Germany, 483, in Hungary, 526.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been destroyed in 524, the Catholic religion flourished throughout France, under the kings of the first race." Du Pin, vol. 2, p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. See Gibbon, Decline and Fall, vol. 7, p. 150.

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome. See Gibbon, chapter 41. Here then we have the date of the fall of three of the first kingdoms, before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome "head of all the churches," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. *By this law the saints were given into the hand of Popery.*

The little horn then has come up—performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified—"a time, times, and the dividing, or half a time," expired?

It is frequently asked—What does that period amount to? How do you know what "a time" is? And how many of them are meant in this period—two, three, a score, or how many—who knows? As God has explained what he means, let us see what light we have upon this question, which has puzzled so many. Turn to Rev. xii. 6, 14. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into

* By comparing verses 37, 39 and 40 with verse 44 of the 2d chapter, and verses 17, 18, 23 and 24 of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.

the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times and a half a time" then, there are 1260 days; but will that period, understood literally, cover the long history of papal usurpation, blasphemy and blood? Why, everybody knows, who knows any thing of the history of the church, that it would not be time enough for even one of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and as days are used figuratively sometimes when years are meant, we should understand the period to signify 1260 years. Where will that bring us to? Let us see—538 + 1260 = 1798. And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "THEY SHALL TAKE AWAY HIS DOMINION." In 1798 Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. See Allison, *Theirs*, Croly.

An extract from a work written by Edward King, Esq. F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy. The author cannot of course be suspected of any partiality to "Millerism."

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?"

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at the END of 1260 years? and was it not foretold, by Daniel, to be at the END of a time, times, and half a time? which computation amounts to the same period.

"And now let us see; hear; and understand. THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward from A. D. 538, NO POWER in Rome, that could be said to rule over the earth—excepting the ECCLESIASTICAL PONTIFICAL POWER."

"It is true, that after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.

"Still, however, NO DOMINION, 'NO POWER RULING OVER THE WORLD, EVER HAD ANY SEAT THERE, ANY MORE, EXCEPT THE PAPAL.' For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing

could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the Kings of the Goths, or the Papal dominion.

"We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, in WHICH THE PAPAL POWER HAD BEEN LEFT AT ROME BY BELISARIUS, ON HIS DRIVING OUT THE GOTHS AND RUINING THEIR KINGDOM."

"By a very common error," says Mr. Croly, "it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be the end of its power over the saints. Its end is predicted to be subsequent, and coterminous with the great battle of God Almighty. At this moment, the Papedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven."

Then we are living in that section of the vision which is to be closed up by the "CASTING DOWN OF THE THRONES"—the SITTING "OF THE JUDGMENT"—THE "COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN," AND THE GIVING OF THE EVERLASTING KINGDOM TO CHRIST AND "THE SAINTS OF THE MOST HIGH."

The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the wrong course put the ship about, while there is time to clear the breakers, and secure a safe harbor before the storm shall break upon us!

VISION OF THE JUDGMENT.

Dark brood the heavens o'er thee!
Black clouds are gath'ring fast;
In awful power thy God has come,
Thy days of mirth are past.

Dark brood the heavens o'er thee!
Red flames are bursting round;
Bright lightnings flash, loud thunders roar,
How shakes the trembling ground!

Dark brood the heavens o'er thee!
Behold, the Judge appears:
Unnumber'd millions throng around,
Rais'd from the dust of years.

Dark brood the heavens o'er thee!
Sinner, behold thy doom;
Destruction opens wide for thee
Thy chosen, final home.

Yet stay—the vision lingers;
Why, sinner, wilt thou die?
Dark brood the heav'n's, but mercy waits,
This hour to Jesus fly.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, MAY 17, 1843.

COCHRANISM. We have received several communications of late, inquiring into the nature of the delusion known by the name at the head of this article.

Cochranism takes its name from Jacob Cochran, and is a similar error to that of the Antinomians in England, and the Battle Axes in Pennsylvania. The delusion of Jacob Cochran and his followers consisted, mainly, in considering themselves so holy and united to the Lord, that they were in a state of sinless perfection from which they could not fall. They supposed that they were no longer subject to sin or temptation, and that their warfare was accomplished. They supposed they were so holy, that they could only look to their own goodness; instead of pointing to the righteousness of Christ, they would boast of their own holiness, and urge others to imitate themselves. And to those who could not fall in with all their notions, they would in effect, say, stand by thyself, for I am holier than thou. They supposed they were so perfect and united to the Lord, that all their acts were done, necessarily in the Lord, and therefore could not be sinful, that their feelings were the direct unerring manifestations of the Holy Spirit, and a sufficient guide to truth and duty; and that whatever they did, was dictated by the Lord—their every act right, and nothing wrong. They fancied themselves pure, and claimed that to the pure all things are pure. Forgetting the righteousness of Christ, they went about to establish their own righteousness. They were so puffed up with their own attainments and with spiritual pride, as to look with scorn and contempt on all who would not also boast of their attainments.

When they had reached that point, Satan had them in his grasp and led them captive at his will, and they rushed on blindfolded to destruction. They soon began to teach that the holy bond of matrimony was "an unholy alliance." Then they instituted the kiss of charity, and soon began to run into excesses. If any attempted to check these, they were met with the ready response, that "you must not steady the ark,"—forgetting that when there is danger of its being taken by the Philistines, and we can rescue it, God has made us responsible for its safety. Under the plea that to the pure all things were pure, and that a sanctified person cannot sin, many of them ran into the most gross licentiousness and the wildest fanaticism—claiming that as they were sanctified and holy, an observance of the duties of religion and of life were no longer binding upon them.

Such was the result of the teachings of Farnum and Cochran. And such always has, and always will be the result to those who leave the sure word of God, and are governed only by their fancies and impulses. The moment we begin to rely on our own wisdom, and extol our own righteousness, and feel that we cannot err, we have reached a dangerous point. "Let him that thinketh he standeth take heed lest he fall." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." There is no safety but in rigidly adhering to the word of God. That should be our chart and compass, a light to our feet and a lamp to

our path. We should avoid the least departure from it, for if one begins to slide, there is no knowing where he will stop; they are driven with the wind and tossed. We should avoid those who teach for doctrine of the Lord, that which is only the commandment of men, or who teach contrary to the instructions of our Savior and his apostles. We have always a right to demand of those who would teach us, a "thus saith the Lord," and if they are unable to prove their doctrine from the plain letter of that word, we should be careful how we receive it. If we hope to be kept in the right way, we should see to it that we do not take the first step out of that way. And we should ever look for guidance to that Being who alone can guide us aright.

A FITNESS FOR THE KINGDOM.—Without holiness no man can see the Lord. Except a man be born again he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein; while the road to life is straight and narrow, and few find it. When one said unto our Savior "are there few that be saved?" he said unto them, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord—that the Judge standeth at the door. "He that hath this hope in him," says the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure; and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Savior, should see to it, that we do not deceive ourselves. We cannot serve two masters; neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is any tie which binds us to earth, it may retain us here when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service. Doubtless many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness than to the righteousness of Christ, and that they have come short at last of entering his everlasting kingdom. If we would be saved, we must love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourself; we must walk soberly, and godly, and righteously in this present evil world; looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness of Christ, as

our only hope of safety. We are to be washed in the blood of Christ, and cleansed from all sin. We are to forsake our sins by righteousness, and our iniquities by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord that if we will repent, though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, willing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wed-ding garment.

THE CAUSE IN ENGLAND. We have received another communication from our brother Robert Winter, of England, who was converted to our views at the East Kingston camp-meeting.

He writes that he is preaching, and printing, and scattering abroad light upon this subject, and God has greatly blessed his labors. He has found many precious souls ready to receive the truth. Many who were living in their sins have turned to the Lord, and are waiting with joyful anticipations for his glorious appearing. He has a press in London, in operation, which supplies different book-sellers. He has printed 2000 of Miller's Lectures 2000 Fleming's Midnight Cry, 6000 Clue to the Time, 2000 Fitch's Reasons, 3000 Evidences of Christ's Second Coming; and many others which they have extracted from the "Signs of the Times."

He says, "We are at work all the time, and many preachers have received the truth by reading these works. I preach about the streets with my chart hoisted up on a pole. Another preacher and myself are passing all through the country. Others are proclaiming the cry. Methodists, Baptists, and Independent preachers have embraced the doctrine and are at work. We intend to hold a Second Advent Camp-Meeting in May, if time continues; but if the Lord comes, we will hold it in the new earth. The way is now prepared for any of you to come over if the time is not too short. They will more readily receive this doctrine in England, than in America. I have preached about the streets of London, our books are flying about and are making quite a stir in this great city. Some have written against us, but have found themselves not competent to refute Mr. Miller's arguments; and their writings against him have caused many to look into it, embrace it, and then proclaim it.

I have written to Mr. Pratt, of Lowell, but received no answer; if you can, please tell him to write me a letter immediately. I have written to others but had no answer. One man who has embraced this truth, has expended 45 pounds in circulating publications. We are now raising a fund that we may circulate them freely all over England. Pray for us, and give my love to all the friends of the cause in America. I thank you for your goodness in conferring so many favors upon me; I also thank all my other friends for the help they gave me to come

May 17, 1843

over here. The Lord will reward them. I believe I shall soon see you again in the new Jerusalem. Our friends want to see Mr. Miller here; they say he shall want for nothing if he will come. He would be a great blessing to England. Do send us a good lecturer, although the time is short, yet the field is white for the harvest."

S P R E A D O F P A P A C Y.—The little horn is still prevailing with rapid strides. We perceive by the May No. of the Miss. Herald, that from the latest reports from the Sandwich islands, the Papists are succeeding with their usual arts and wiles in prevailing against the protestants; and, if time were to continue, bid fair to obtain shortly the complete possessions of that Archipelago.

DR. Grant also writes from Persia that a Roman bishop and priest have arrived among the Nestorians. He was not however favorably received.

A CORRESPONDENT, asks if we believe all of God's children will be looking for the coming of Christ when he comes.

We believe all who are truly his, will love his appearing. Those who are unwilling that Christ should come to set up his kingdom, are unwilling he should reign over them, and he has himself told us what will be their fate. We also expect that when Christ comes, he will find the saints in a state of expectation. That all his children will see clearly the time, we do not know; but they will at least love to have the glorious King appear.

"THE BIBLE EXAMINER, containing various PROPHETIC EXPOSITIONS." By George Storrs, 14 Devonshire Street, 13 3-4 cts.

The above is a pamphlet of 133 pages, containing all of brother Storrs' expositions on the prophecies in connection with the doctrine of the advent in '43, and is a clear and forcible argument in favor of the truth.

HOLINESS.—Several brethren from abroad have inquired if the senior editor of this paper was opposed to the doctrine of holiness; and also inform us that reports to that effect have been industriously circulated in several places.

In the absence of the senior editor it gives us pleasure to say that such reports are most invidious, and are utterly false. They have doubtless originated in his disowning the excesses, and dependence on dreams, impressions, and private revelations, which some in this, as in every new cause, have made too prominent. Against such, and all self-righteousness, he has faithfully warned those who are looking for the coming of the Lord. But of the doctrine of holiness, as taught in the word of God, and as it manifests itself in the fruit of the Spirit,—in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and in living soberly, godly, and righteously; in acts of mercy and charity; loving the Lord with all the heart; being entirely and fully consecrated to his service; trusting for salvation only in the righteousness of Christ, by repentance, and faith in his name, and in looking for and loving his appearing,—he is a most strenuous advocate.

E N G L A N D.—It will be seen that brother Winter is doing what he can, in a humble way, to spread the cry in England. We have a strong desire that an effort should be made to arouse the old world. A mission was recommended, at the New York Conference; but the calls are so urgent from every part of our country, that we fear it will be impossible for any of our efficient lecturers to leave. The question will be decided at the Boston Conference.

New York Conference.

We lay before our readers some of the resolutions of this meeting, and if necessary the proceedings in full next week.

RESOLUTIONS OF THE N.Y. CONFERENCE.

CINCINNATI AND VICINITY.

Believing the Second Advent of our Lord Jesus Christ is now "at the door," and being fully aware that we may have only time to *resolve* on doing, yet we deem it our duty to *occupy* till our Lord come, and to be found doing when he comes, therefore

Resolved, That, whereas the state of interest, on the subject of Christ's speedy coming, and the calls for light on the subject, by way of lectures, &c. from Cincinnati and that region of the country are so pressing, and whereas, Bro. J. B. Cook, of the Baptist church, late of Middletown, Conn. is at liberty to travel abroad and preach the glad tidings of the Kingdom at hand, as he is acquainted in that part of the country, having preached for a time in that region some years since, and regarding him as a brother fitted in every respect to occupy successfully, in connection with brethren Caldwell, Pratt, and others, that important field, we would heartily recommend that Bro. Cook go to that section and unite with our brethren in giving the *Midnight Cry*. We would also recommend that Bro. Stevens, late of Yale College, accompany Bro. Cook to that important field.

WESTERN NEW YORK.

In consideration of the state of affairs, touching the subject, and the numerous and pressing calls in Central and Western New York, we would recommend that measures be taken to present the claims of Christ's speedy coming, throughout that populous region; this we apprehend can be best accomplished by opening a book room, and commencing a weekly paper at some important point, by which means a flood of light may be diffused throughout that region. The city of Rochester, strikes us as the most eligible. We would suggest, also, that connected with these facilities, lecturers be enlisted to give the alarm throughout this whole field.

THE SOUTH.

Whereas, there have been urgent and repeated solicitations from the South for lectures upon the Second Advent—and whereas, the existing prejudices and jealousies of the South on the subject of slavery, renders it difficult and next to impossible for us to meet these solicitations

Therefore, Resolved, That we heartily express our deep sympathy with our brethren there, who are interested on the subject, and are looking for the coming of the Lord; and we would most gladly go to their help could it be done; as it is, we earnestly pray the Lord of the harvest to raise up laborers among themselves against whom, those jealousies may not exist, and send them forth to give the *Midnight Cry*,—while we will most cheerfully do what we can for them by furnishing publications on the subject.

ANNIVERSARY WEEK IN THIS CITY.—We contemplate a large meeting of the friends of the Advent cause here, if time continue, on the above week. Meetings will be held at the Tabernacle, commencing on the evening of the 29th, and lectures will be continued every evening during the week. Meetings of conference will be held mornings at 9 o'clock A. M. and at 2 P. M. during the week, at Chardon Street Chapel. A large number of lecturers and laborers in the cause are expected to be present.

Agents and subscribers will find the above a convenient opportunity to make remittances for the paper and publications.

Agents for books will confer a favor at this time by remitting what money they have on hand. We are in special need of all that is due us to meet our bills. Let none neglect this request—send without delay.

AGENTS AND SUBSCRIBERS to the "Signs of the Times," will confer a special favor by making a prompt remittance of what is now due.

Letter from Wm. Miller.

BR. HIMES.—My health is on the gain, as my folks would say. I have now only twenty-twobiles, from the bigness of a grape to a walnut, on

my shoulder, side, back and arms, I am truly afflicted like Job. And about as many comforters—only they do not come to see me as did Job's, and their arguments are not near so rational. I want to see brother Bliss. I hope he is right about the termination of the periods, but I think not. I will tell you why, if you will examine, you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh, month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month tenth to seventeenth day, Lev. xvi. 29—34, surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. A type of the gathering of the elect, Ps. lxxxi. 3—4; xviii. 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage, seventh month fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jere. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain, in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss examine and tell me what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over. I wish I could see you once more, but do not leave your work to gratify me; MINE I expect is done. It is with great exertion I have written this. I am ashamed to write to any but you, brother Himes; you can and will pity the trembling hand of

Low Hampton, May 3d, 1843. WM. MILLER.

R E M A R K S.—We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfillment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord.

Narrative of an Esteemed Friend.

DEAR BRETHREN.—My conversion to the Second Advent doctrine was effected by the united influence of the Word and Spirit—throwing such a flood of light on the mind as I could not resist; and I felt certain of its truth, from the effect produced on the mind, moulding it and the moral feelings to perfectly harmonize with the requirements of the gospel. I could not trifl with my convictions—it was choosing between life and death.—I felt willing the Word should be its own *expositor*; and I became satisfied of its import and truths, without leaning on the comments of others, as being a safe guide. The Bible now became a new book to me. Never before did its exhortations, admonitions, reproofs, corrections and instructions in *righteousness*, find their way to my conscience and moral feelings, with such force and power—holiness of heart and life—sanctification—a full and unreserved consecration of spirit, soul and body, and all I possessed, were the claims of the gospel on myself, and all who believe and profess to follow the Savior in the regeneration of the heart, to the same extent in these last days, as on those in the primitive ages, or commencement of the gospel. I saw and felt, and deeply felt, the absence of the teachings of the spirit and power of the Holy Ghost, in my past religious feelings and performances; and I thought I could plainly discover it to be the same case now in others. Well, I bless God for the glorious discovery—the re-conversion of my soul to revealed truths. Where had I been, and by what process in my religious course had I become so cold and unfeeling in religion? Well, I can satisfy myself by answering the enquiry. 1st. I have kept along in the religious community, under the prevailing belief of a spiritual reign of the Savior, 1,000 years on the earth, in its present physical state, to commence at some future period; and the scriptures generally possessed a concomitant mystical meaning; and of course myself and all christians in these days are not required to live up to the literal import of scripture—baptism of the Holy Ghost; holiness, sanctification, perfect love, &c., were graces and qualifications peculiar to primitive christians, not for us. Lord have mercy and purify the present generation of Laodecean professors and churches. 2d. I had adopted in common with orthodox and evangelical professors, so called, the sentiment, that the Lord required his people to honor Him and his holy religion, by observing certain established rules and regulations in public and social worship, so far connected with the elements of the world, that preaching, exhorting, praying, singing, &c., must all partake more or less of blandishments alamode modern science, literature and fine arts, even to a *profession*. God save his people from putting on the habiliments of Babylon. 3d. My religious performances, whatever at times I might otherwise feel, were tinctured with a man-pleasing spirit. It could not otherwise be, considering the religious atmosphere in which I allowed myself to move. Thus, Sampson like, were my locks shorn; it being very easy to lull in the lap of carnal security and worldly-mindedness, when the world, the flesh and the devil, the three great enemies of religion, have once shorn the believer of his strength. In short, I found God's professed children and the world were coalesced, to enjoy *mutual* benefits and privileges as a matter of courtesy and good understanding—money, interest, and religion, completely united, as if woven into one web, the power and force of human law excepted; and if time is protracted a few years, we shall see a second Constantine wielding the sceptre to sustain the union of church and state. But I bless the Lord, time is soon to wind up—the reign of the man of sin is short, and human oppression and butchery will cease forever.

Under brother Miller's lectures here in Nov. 4th, I became convinced of the correctness of his interpretation of the chronology of prophecy, but not of time—was convicted, it might be true; but which, after a few months, ended in a full and genuine conversion to the whole doctrine, as now held by him and others. I could readily adopt the song of Moses at the red sea. "The Lord hath triumphed

gloriously—and of Mary, "My soul doth magnify the Lord, my spirit doth rejoice in God my Savior; He hath helped his servant in remembrance of mercy; Praise God—I am not ashamed to shout his praise. Praise the Lord, O my soul, and forget not all his benefits."

It would have been as easy for me in this case to have stifled and resisted conviction, as it is frequently done in the case of the impenitent when convicted of sin by the influence of the holy spirit. I am ascertain there are many in this place, clergy and laity, and others, who were under strong convictions of the truth as exhibited by Mr. Miller, as I am of my own convictions. And notwithstanding a number of hard obstinate cases were overcome and ended in conversion during the lectures, and soon after Mr. Miller left, and the 150 or more conversions and reclaimed backsliders, the result of a protracted meeting of several weeks, commencing immediately after the lectures, which began to subside as the Clergy, (3 or 4 in number,) and some other influential characters began to smother conviction, and backslide in belief, which finally terminated in a denial, openly by some, that the Second Advent doctrine was not the means, nor did it exert any influence but a bad one, in the late revival; and thus to unbelief succeeded derision and contempt of the doctrine; and all this, without any proof or reasons offered from scripture or any other quarter, to disprove it, satisfactory to unbiased enquiring minds, desirous to understand revealed truths.

Now if the Savior shall make his appearance in 1843 to raise the righteous dead, and translate the living, who are ready, and waiting, and watching, and love his appearing, what will become of those who are opposing the cry, "Behold the Bridegroom cometh, go ye out to meet him?" If such unbelieving professors are not the very characters described in Matt. xxiv. 48 to 51, the passage to me is inexplicable. I tremble for the awful consequences of the present unbelief and opposing measures of ministers and people. But the scriptures *must* be fulfilled—and wo to those by whom offences come. I thank and praise God, that although a large majority of the learned and worldly-wise seem determined to close all the moral and intellectual avenues against the theory and practice of the Second Advent believers, there are not a few from the various churches and ranks in society, learned and unlearned, high and low, rich and poor, bond and free, who have obeyed the *voice* of God through his *word* and *spirit*, are having their "souls purified by obeying the truth"—standing on the *Watch Tower of Faith and Love*, ready and waiting for the appearance and arrival of their Lord.

"O glorious hour, O blest abode,
We shall be near and like our God."

J. B.

Claremont, N. H. April 25th, 1843.

The Jews—Romans xi.

The 11th chapter of Romans is the strong hold of those who contend for the spiritual return of the Jews. And the conversion of the Jews is the strong hold of many who oppose the doctrine of the second advent this year. Let us examine this Scripture.

In the 10th, the apostle had been speaking of the conduct of the Jews relative to the Messiah and the offer of salvation through him—their rejection of him and his gospel. He there inquires, xi. 1, "Hath God cast away his people? i. e. has God utterly cast from him his ancient covenant people and shut the door of mercy against them forever? He answers, "God forbid;" or more literally, *certainly not*. "For if so, says he, then I had been cast off with them," "I am by birth also a Jew." Nay, "God hath not, 2-6, thrust from him his ancient people, whom he, *progena*, was acquainted with *aforetime*, that none of them should be saved." Nay; there is a remnant that will be saved," *kata eklogen charitos*, through God's chosen method of mercy: not by works, but by grace through faith—on the same principle as that on which the Gentile world may be saved. "For there is no difference (x. 12, 13,) between the Jew and the Greek: for the same Lord over all is

rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." "What then? (7-10) Israel hath not obtained what he seeketh for, i. e. salvation by the deeds of the law: (compare x. 2-4,) but God's chosen method hath secured it to the believing remnant, and the rest were blinded and given up to hardness of heart and final destruction." Their rejection of Christ then, (11) has not shut them out from the offer of mercy; but through that rejection, salvation is offered to the Gentiles, to stimulate them to emulation. "Now if the fall of them, (12) the word *fall* in this verse, and the second *fall* in the preceding one, is *paraptona*; rendered in v. 15, 16, 17, 18, of offence—not a fall that is irrecoverable, differing from the word, *pesosi*, *fall*, i. e. to fall in battle—irrecoverably, in the first part of the eleventh verse. The apostle says there, "that if the offence of the Jews makes way for the riches of God's grace toward the world, and *etteoma*, *their degradation* prepares the way for the riches of Christ among the Gentiles, how much more rich and glorious is the display of that Divine mercy which restores the rebellious Jews to the full privileges of the gospel. The word *fulness*, it appears to me, refers to the fulness and freeness of the *offer of salvation* to the Jews during the period of gospel probation; and not to the *universal salvation* of the Jewish nation. The 15th v. sustains this interpretation. (The 13th and 14th verses are parenthetical.) "For if, *apole*, the *casting aside* of them prepares the way for the reconciliation of the world, what is *proslepsis*, the *admission* of them to the full and free offer of salvation, but, as it were, the resuscitation of a dead body.

I cannot here agree with our brother Ward in the opinion that this passage speaks of a literal resurrection. Most evidently, to my mind, the expression, "life from the dead," is figurative, and is perfectly coincident with the expression in the parable of the prodigal son; "This my son was dead and is alive."

There is no promise in all the Bible of any national salvation for the Jews. Nay, God told them by his prophet, that he would overturn, overturn, overturn them, till Christ should come and be crowned King in Zion. The salvation of the Jews stands on the same footing as that of the Gentiles. The salvation or condemnation of all, both Jews and Gentiles, is conditional. "If they will be wise, they will be wise for themselves; but if they scorn, they alone must bear it." They are moral agents, and must choose or refuse for themselves.

If God would give to the Jews universal salvation, he must commence a new dispensation: he must change his mode of operation: a new principle must be instituted, differing essentially from that which he has hitherto pursued. The Bible nowhere intimates any such change: nay, the 29th verse forbids it. "For the *benefits* and *invitations* of God are *unchangeable*;" i. e. the principles on which God proposes to save sinners are uniform and immutable.

The apostle now, (16-24) cautions the Romans against a spirit of boasting and self-exaltation, by supposing that they were elevated in respect to gospel privileges, above the Jews; then he adds, (25,) "For I would not have you ignorant of this mystery, lest ye claim to be wise above others, that *partial blindness* has happened unto Israel, until the day of Gentile probation, or day of full and free admission to the terms of salvation for the Gentile world be finished. The word *pleroma*, *fulness*, has evidently the same meaning in this passage, applied to the Gentiles, as in the 12th verse, applied to the Jews. Now the question is on the nature of this blindness. *Perosis apo merous* cannot mean blindness to a part, but, literally, blindness felt partly; i. e. partial blindness. This, of course, is not total blindness, which was threatened by David, and mentioned in the 9th and 10th verses; but a partial blindness found upon the "remnant." This must probably mean blindness of head, and not of heart. It appears to me from all I learn of the present character of the Jews, that there are many devoted servants of God among them, who, though they reject the idea that the Messiah has already come, nevertheless receive, by faith prospective, the Savior, promised by the prophets—although blind in head on this

subject, are yet professors of true godliness and heirs of salvation. Br. Henry Jones tells us in his Dissertation on the Jews, that some of the Jews in New York City seem to be pious; and from other sources of information, it would seem unquestionable, that, while in head they are blind, in heart they see Jesus, their salvation; not as already crucified, but as yet coming to deliver his people; and the pious Jews are confidently expecting the Messiah about this time. This partial blindness, called a mystery, will continue until the fulness of Gentile probation be finished, which will be accomplished when Christ shall leave the mediatorial seat, take upon him his kingly authority, and commence his reign on earth; then, when he shall appear in his glory, the scales will fall from the mental vision of these Jews, who, (28) concerning the death of Christ the theme of the gospel, were reckoned as enemies by the faith of the Gentiles; but according to God's chosen method of mercy, are regarded as beloved friends by the faith of the fathers—the patriarchs. "And so all Israel shall be saved." *All Israel* cannot mean the whole nation of Israel, for some of them, we have been assured, would, through wilful blindness, be lost; nor can it mean all believers, both Jews and Gentiles, for the term *Israel* is used in this chapter in contradistinction to the term *Gentile*; it means evidently that portion of the house of Israel which this same apostle would call the *real Israel* of God—the "remnant;" whether converts to the gospel or those who are partly blinded, till Christ shall come. "As it is written," here the apostle quotes Isaiah lix. 20, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." This, from the connexion, is evidently a promise relating to the second advent of our Savior. He will come as a deliverer to Zion. Zion sometimes denotes the gospel church, Ps. lxxxvii. 2; Heb. xii. 22; Rev. xiv. 1; and this is probably the meaning here, in distinction from the Jews, here called Jacob. Christ will come not only as a deliverer to Zion, but will deliver them also that have turned from iniquity among the Jews, even to them to whom blindness in part is happened, as well as those who have been converted to the gospel faith—who have obtained mercy (31) through the reciprocated favor of the Gentiles.

To continue or enlarge now, on this subject, is impracticable. It must suffice, to add the apostle's own words. "O the depth of the riches, both of the wisdom and knowledge of God. L. B. COLES.

Lowell, April 15, 1843.

From Central New York.

BROTHER HIMES.—It is nearly six years since I first made an entire dedication of all to God, and found the blood of Christ efficacious to cleanse the heart, and began to reckon myself dead unto sin and alive unto God, through Jesus Christ. Most of the time since, I have enjoyed the blessed witness of entire acceptance with God, and have felt to say, the will of the Lord be done, and a constant desire to glorify God in body and spirit, which are his. O! the delightful, heavenly, blissful communion and fellowship with God, my soul has enjoyed, eternity alone can tell. Many a silent grove, and closet, where Providence has placed me, could they speak, would tell the strong crying and tears poured forth to God; that he would glorify himself in making me as useful as possible in this world. Since Christ said, herein is my Father glorified, that ye bear much fruit, I have felt encouraged to plead like Bramwell, that I might be delivered from the bitterest of all cups, a useless life. From a child I have deeply felt that God had a great work for me to do, and consecrated myself to the missionary cause. A little less than three years since I joined the Methodist Missionary Board to go when, or where Providence should direct, and am under great obligations to the Wesleyan Education Society, which under God has been

instrumental in preparing me for usefulness. I am still willing and desirous to be a missionary wherever in the wide world God shall direct. But I feel assured, from the power of God's everlasting truth set home to my heart by his spirit, that all the missionary work I do must be done quickly. And probably God has made me the humble instrument of saving more souls, within a few weeks past, by sounding the midnight cry, than most missionaries, at the east at least, have had as the fruits of their labors in many years. It is a little more than a year since my blind eyes were opened to see that the Bible forbid the idea of the world's conversion, and a temporal millenium before Christ's coming, that popery must prevail till his coming, and the wheat and tares must grow together till the harvest at the end of the world. I then began to inquire, is the time of Christ's second coming revealed? I found the time plainly given in the eighth and twelfth chapters of Dan. which brings us to the last end of indignation, and to the resurrection.

After prayerful examination, I believed that these definite numbers were given to reveal future events, for the special benefit of those who should live at the time when the midnight cry "Behold the bridegroom cometh," should be sounded, and when, according to Dan. "the wise shall understand." I had the privilege of hearing Br. Miller deliver a course of lectures in Palmer, Mass., last June; and blessed be God, my prejudices were done away, what was once dark and sealed from my understanding, by God's blessing on the word, became delightfully plain. Since about that time I have firmly believed, and fearlessly proclaimed that this blessed year 1843 is the one the Bible designates, for the closing up of this world's history, and the deliverance of Captive Zion. The Bible looks like a new book. I can praise the Lord with all my heart that I ever heard the Midnight Cry, and fully believe it will be the means of my obtaining a brighter crown, and a richer treasure in glory, and a more abundant entrance into the everlasting kingdom of the great God and our Savior Jesus Christ. When I closed the school I was teaching at the time I believed this blessed doctrine, I could not conscientiously return to my studies in North Wilbraham, Mass., to prepare for future usefulness, when a few months at the longest must close not only my labors in this world, but those of all mankind. I was compelled by a solemn sense of duty, by the influences of the spirit, and the power of truth, to go and warn my fellow men to the extent of my ability, to prepare for Christ's second coming, and the solemn scenes of Judgment. I labored, I trust not in vain, to awake the people of my native place, Wilmington Vt., in reference to this subject. In the towns of Bethany and Prospect, Connecticut, the Lord more abundantly blessed me in reading from the Bible and the works of others on this subject, and in urging the importance of a speedy preparation to meet Christ at his coming. Souls were converted and sanctified.—By the merciful Providence of God, I was next directed to this State, with a second advent company, where I have found such a field of labor, and my labors have met with such glorious results, that I have not doubted, and cannot doubt for a moment that I am in the path of duty. Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a school house, two miles from the village. I explained the chart, and spoke nine or ten times in the form of lectures, for

the first time in my life. God attended the word, and during the week I spent in the place about thirty were hopefully converted. I was then convinced that the Lord had something more for me to do than to assist in prayer meetings. Since that time there are constantly four or five places calling for my labors at the same time. I have now labored in this way about nine weeks, in seven different places. The numbers of conversions have averaged about thirty five in a place, while I was with them, and in no place much, if any less than twenty, and the revivals are still in progress. In the town of McDonough, where I found them asleep in religion, as well as about the Lord's coming, in two places, the village and a settlement five miles from it, powerful revivals commenced. Ninety or one hundred have been converted. The listening audiences consisted of from 1,000 to 1400 people. In the town of Smithville, the people have been awakened to seek a preparation to meet the Lord. In the east part more than fifty were converted while I labored with them, several expect to see Christ come in the clouds with power and great glory this year. In this town, including a revival in one neighborhood before I came here, more than one hundred have been converted. I have labored in two villages in the town of Greene; about forty were converted while I was there, seventy or eighty had been converted before under the labors of Br. Collins, and in the other meetings. The Lord is doing great things in this region, and preparing the people for his coming. I have lectured in meeting-houses in every place except the first. They have been filled often to overflowing. And people have left for want of room. I have been compelled to go into the desk, in order to be heard in the galleries and back parts of the house; and when there God has spoken through me by his spirit in a wonderful manner. I never had such liberty, energy, and power of the spirit before, and more attention, solemnity, and weeping in congregations I never saw. We have usually only to clear the seats, and they rush forward for prayers, as though in haste to get there before they were filled. One hundred and fifty presented themselves for prayers in McDonough village. In two other places, the body-slips have been filled with mourning souls; Universalists, Infidels, and in some places some of the most influential persons have been among the fruits of this work. And while God works in such power, and converts so many souls where I labor, I cannot, dare not stop, for the only reason that I am a sister. And though men may censure and condemn, I feel justified before God, and expect, with joy to render my account for thus warning my fellow beings, I am confident it is the Lord that is doing these marvelous things, and he shall have all the glory, in time and eternity. Surely God chooseth the weak things of this world to confound the mighty, and I have often felt those words applied, "it is not you that speak, but the spirit of your Father which speaketh in you." The will of the Lord be done.

Yours in the blessed hope of being changed in a moment in the twinkling of an eye, and seeing Jesus as he is, in 1843.

OLIVE MARIA RICE.
Smithville, March 18th. 1843.

Letter from C. Wines.
DEAR BROTHER HIMES:—The cause of truth is progressing in this region. Since you were

here, up to this time, there has been a continual outpouring of the Holy Spirit, in this city and region. There has been added to the Methodist Episcopal church in this place, sixty or seventy members, and more to be admitted next Sabbath. In Panton there has a number united with the Baptist church, and quite a number of hopeful converts, that have not united with any church. Br. Truman Grandy of Panton, soon after you were here, commenced a school there, and at the same time commenced talking in that place and others, of the second coming of our Lord in 1843, and the Lord has blessed him in his efforts. Barely in his school district, there have been some fifteen or twenty hopeful converts; and among them was a man in that neighborhood, a confirmed drunkard, and one that had been so for ten or fifteen years; emphatically a gutter drunkard, that had been given up by the greatest part of the community, although his father's family was among the most respectable in the community, and himself too, with the exception of this vice, has by some means or other been clothed, and appears really to be in his right mind; and it may truly be said of him, "behold he prayeth."

The Lord be praised forever and ever for this.

But while we in this place have so much cause for joy and thanksgiving, we also have to regret that there are among us those that say my Lord delayeth his coming; there are those that say, where is the promise of that coming; there are those that say, the coming as believed by us is an error; and among these are the professed followers of Jesus, yes, preachers of the gospel too.

I have been thinking whether I should say any thing to you with respect to the society in this place, that shut their doors against us and you. I believe God has rewarded them according to their works; for after you left here some four or five weeks, that society commenced a series of meetings under the superintendence of the Rev. N. Day, of Louisburgh, who started with the assertion that the doctrine of the second coming of Christ, as preached and believed by the brethren, was erroneous, and he could prove it so from the Bible. The Lord has rewarded them according to their works, I verily believe; for after over three weeks of hard labor, of visiting and drumming, and sending their teams about the city and region to procure an audience, they did not get it; and as far as I have been able to learn, I have not heard of one single convert. Painful, yet true. Pray for the pastor, pray for the church.

Yours truly in the blessed hope. C. WINES
Vergennes, March 28, 1843.

Scoffer's Corner.

>Last Sunday was the *to be* eventful day—the day when ascension robes were to be put in requisition, and a considerable dust was to be kicked up generally. In this village the exhibition was a decided failure: whether it was postponed by the managers, or put out by the rain, we have not heard. Some people thought a new arrangement had been made in the performances, and that we were to have a *flood* instead of a *conflagration*. This may have been the case, and the *drizzle* which we had may be attributable to a want of time on the part of the Millerites to get up anything better.

It appears that they had better luck in Boston. The following paragraph from last Monday's Daily Advertiser of that city contains all the particulars which we have received:

April 23d.—The destruction of the world went

off yesterday as quietly as could possibly have been expected. We must wait for the next number of the "Midnight Yell," before we can give a detailed account to our readers.

The Daily Advertiser undoubtedly means the "Midnight Cry." The "Midnight Cry," the "Noontide Yell," and "The Vial of Wrath and Junk Bottle of Destruction," are the principal, if not the only, Millerite organs. We understand that another is to be started as soon as a "beast" with a sufficient number of "heads" and "tails" can be manufactured out of a pine block, that it is to be called the "Evening Howl and the Hideous Grinner," and that it is to be edited by a man with a green bag.—*Pawtucket Gazette.*

Scoffers again rebuked by an Infidel.

— In reading the following extract from an article in the last "Olive Branch" a Protestant Methodist paper, we were forcibly reminded of an old couplet, which the writer may be profited by remembering.—

"Turn, Phariee, thine eyes within,
Nor longer look abroad for sin!"

If the gross personal abuse, and barefaced bigotry and intolerance, here displayed by a professed Christian minister toward one of his Christian brethren, merely for a difference of opinion, be the legitimate spirit of Christianity, we are truly thankful that we are Infidels. We would not treat a dog so:—*Investigator.*

"The amount of poverty and misery produced by such fellows as Himes, and his tools, can only be known in the last great day. They have assumed a fearful responsibility; the filthy lucre, and illomened notoriety they have obtained, can be but a sorry compensation for the ultimate odium which shall be affixed to their names, and the weight of Heaven's curse, which shall fall upon their devoted heads; for if there are in Heaven's magazines any bolts red with uncommon wrath, they must be reserved for such as have thus deluded and tormented society. We must speak out, and we will; these men are the worst enemies of God, and vampires sucking the life-blood of society—gorging and fattening on what they extort from the fears, or pious contributions, of those whom they dupe. We know it is an unthankful task, to expose the hypocrite, and the wrong-doer, but we will not shrink from our duty. These sinners will call us a scoffer. Good Heavens! a scoffer, because we honor God and reverence his words, instead of the stale, flat, and contradictory nonsense of these impious perverters of divine truth. Every religious maniac and wicked imposter, whose dogmas have been rejected by the sober sense of mankind, have screened themselves in the same way. How preposterous, that these men should compare themselves to Christ and his Apostles, and the opposition honestly made to their incoherent dreams, to the malicious, fiend-like opposition of the Jews to Christ and his Apostles.—O impiety! blasphemy!—These sinful, erring, selfish and passionate men claim honors, which we, as Christians, can pay to none but the Son of God, and those whom he has immediately inspired. We might extend our remarks on the pharisaic impiety and blasphemy of these vain pretenders, who make the welkin ring, because we choose not to pay honors to them, which belong only to Christ and his inspired Apostles.—This will do for the present. We hope all men will remember that these ignorant pretenders are selfish, weak men, who have given no vouchers from Heaven to prove their authority, to force upon us their stupid

dogmas, and any clodpate or bushwhacker, knows just as much about what these men teach, as they do themselves."

Obituary.

DIED, at Worcester, April 16th, 1843, EMELINE MATILDA, daughter of Henry and Matilda Parker, aged 14 years.

Perhaps it would be interesting to your readers, especially those who are looking for the Advent of our Savior as near, to know something of the state of her mind for two or three months previous, and during her last sickness, which was very sudden and unexpected. Although of pious parents, who had endeavored faithfully to watch over and guide her youthful steps, and, habituated to family worship, with the benefits of Sabbath school instruction, and other means of grace, usually enjoyed; yet nothing was remarkably apparent in her character from other young girls of her age, until within three or four months of her decease, when she became very much interested in attending the Second Advent meetings; so much so, that she would meekly endure the taunts and ridicule of her school-mates, for Christ's sake, if she could be prepared for his coming and kingdom. It is the testimony of her parents, that if she was prepared for death, (which they do not for a moment doubt,) it was through the influence of the Second Advent doctrine. She was violently attacked with a disease that in 27 hours laid her in the arms of death; during which time she retained her senses; and appeared perfectly calm and composed in view of death, when told by her parents that they feared she would soon leave them. Her mother asked her if she should pray that she might get well? She replied, "Pray that God's will may be done"—if she was willing to die? "she hoped so"—if she loved her Savior?—"yes." She died in anticipation of soon hearing that last loud trump that shall awake and summon her to the abode of the saints in glory.

A little diary that she kept, was found after her death, which will show the state of her mind previous. It commences with a prayer:

"O Lord, I pray thee to forgive all my sins, and make me humble and penitent, and that thou wilt give me more faith and grace; O that I may be one of thy chosen children, and that thou would take possession of my heart and keep it free from sin, and every thing that is unholy and unclean. Lord, have mercy upon sinners, and bring more into the light of the glorious appearing of our Savior this year. And now, O Lord, be pleased to hear my prayer, and at last bring me, together with my brothers and sisters, to dwell with thee in heaven above, forever. Amen."

Various interesting extracts from her diary accompanied the above, but were omitted for want of room.

Letters

FROM POST MASTERS, TO MAY 13, 1843.

Massachusetts.—Shelburne Falls, Bedford, Springfield, \$1, East Whateley, \$1, Ashfield.

Maine.—Jay, Bangor, Palmyra, Camden.

New Hampshire.—East Plainfield, Manchester, \$1, North Hampton, Bradford, \$1, Walpole, Centre Ossipee, \$1, North Barnstead, \$1.

Vermont.—Walcott, Weybridge, Thetford, \$1, Montpelier, \$1, Peacham, \$1, Northfield, \$1, Stow, \$1.

Connecticut.—Norwich Town, Berlin, Glastenbury, \$2, Westford, \$1.

N. York.—Charlton, \$1, Perinton, \$1, Warsaw.

Rhode Island.—No. Scituate. S. Carolina.—Chester. Maryland.—Chaptico. Michigan.—Homer.

INDIVIDUALS.

W. B. Start, \$10;—(\$25 not rec'd yet.) James Gordon—H B Skinner—Edwin Grant—O Parker—Wm Miller—J J Webb \$1—W H Peyton \$1—Moses Chandler \$1—L F Allen \$1—C Green—J B Cook—Elizabeth Pratt—S Sutton, \$2—Miss Pilsbury, \$1—Henry F J Scribner—Polly Lee, \$2—James Shanon.

Bundles Sent.

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THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

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THE SIGNS OF THE TIMES.

J.V. Himes, J. Litch, & S. Bliss, Editors.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

POINTS OF DIFFERENCE BETWEEN US AND OUR OPPONENTS. 1. We hold that the prophetic days of Daniel and John, are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim they are simply days, or half days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And we do not see that the end is brought to view at all if it is not in these prophecies.

Our opponents, to say the least, leave us in doubt whether they have not all been fulfilled in the past.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years, commence together. Our opponents deny this.

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

The End of Time.

We cut the following from an exchange paper.

And the angel which I saw stand upon the sea and upon the earth, lift up his hand to heaven and swear by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer: Rev. x, 5, 6.

What tongue can speak, what pencil paint, or what pen portray the glory and sublimity of the second coming of the Son of man "without sin unto salvation!" As far as the glories of the upper world exceed the poor pageants of earth, so far will that most awful scene exceed all that we can imagine of grandeur and sublimity.—Perhaps at the solemn hour of midnight, when half the world, at least, is sunk into the arms of forgetfulness, and imagination on wide spread wings is flying through boundless space, the seven thunders that speak the end of time, and the "dissolving of those things that are made" may utter their voice. The sons and daughters of vanity then, as in the days of Noah, will be marrying and given in marriage. The voice of mirth and melody will be sounding through the halls of the rich and great. Many will be saying, "to-morrow shall be as this day, and much more abundant;" the great bulk of mankind will be perfectly secure and unconscious of the mighty event that is just about to take place; all the great machinery of nature will be moving on with its accustomed harmony; and the scoffer will be asking, where is the sign of his coming? In that moment of ease and imagined security, how many will unclothe their sleeping eyes, to sleep no more forever! How many that lay down with the sound of mirth and merriment in their ears, will be aroused by the voice of the mighty angel, sent to sound the funeral dirge of time. How many will be laying schemes for future days of ease and pleasure, or sitting pale and solitary by the midnight lamp, seeking the honor that cometh from man, while that God who is about to call a world to judgment, is entirely forgotten.—Some will be sunk in beds of down, fed by the golden dreams of imagination, while others will be writhing and tossing under the lashes of a guilty conscience; a scattered few will be holding converse with their God, and looking for the appearing of their Lord and Savior. In that dread hour will the voice of the angel reach every sleeping ear. He that died before the flood, and he, above whose head the turf has not yet bloomed, alike will hear the all pervading sound; and he whose cold remains have lain for centuries beneath the rolling waves of the sea, will hear the voice and live.—Throughout this earth on which we dwell, that voice which spoke a world into existence, will again say to sleeping dust, arise! The sound will be as animating to all the long line of Adam's race, as that voice which said to a dead Lazarus, "come forth." It will

extend to earth's remotest bound, calling the sleeping dust from every quarter of this ponderous globe. It will pierce the cold damp vaults of death, where human dust has been for ages commingling with its native earth. It will burst into atoms the proud monumental marble that marks the graves of princes; tear up the foundation of the mighty oceans—reach their deepest caves, and call the sleeping dead, to rise to light, and life, and judgment.

Who can think for a moment of the strange and numberless changes that have taken place in the animal, as well as the vegetable kingdom, since the creation of the world, without being struck with wonder and admiration at the power of that God who can again call atom to its fellow atom, and bone to its fellow bone! nation has risen against nation; armies have gone forth in all the pride and pomp of natural glory; human blood has been poured forth in hissing torrents; human carcasses have manured the fields, where subsequently grew the dark green corn, or yellow waving wheat, to support another generation of men, who have arisen to fill the places of those that have fallen. Perhaps the laurel that flourishes with such luxuriance in the fields, where once slaughtered thousands breathed their last, may draw its support from that organized clay, which here bled and died, and returned to its native element. But at the sound of the trump of God, all that ever constituted man, will again be in motion, to claim affinity with its fellow, and complete once more the long severed body. Throughout the earth, ocean, air, the scattered members will be flying, and while all below the throne of God seems utter confusion, at his judgment seat all will be order and harmony.—The head will have joined the distant body, the foot, the hand, the arm, will all have taken their places, and body and soul once more united, will stand in judgment before the Son of man.

With what horror and consternation will many of the living be struck by the awful cry: "there shall be time no longer!" The hero will pause in the midst of his half fought field, to listen to that sound which drowns the loud roar of the cannon forever. The tongue of the orator will cleave to the roof of his mouth in utter astonishment; while the lips of scandal will cease to move, and ashy paleness gather upon the brow; the reeking dagger will drop from the hand of the midnight assassin, and he who has just breathed out his last expiring groan beneath his hand, will again start into life to meet his murderer at the bar of God. The slanderer, who wore the mask of friendship, and dressed his face in smiles, while with cool calculating malice, he was aiming the death blow at all that could render life desirable, will hear the sound that calls him into light, and throw aside the covering that hides his black and fiend-like heart, and exposes him, in all his hideous deformity, to the gaze of the assembled world.

How little will it avail in that awful hour, that we have been honored of all men, that we have

rolled in luxury and wealth, and feasted and pampered our bodies, while our souls have been suffered to perish for want of that bread which alone can cherish and sustain them? How little will it avail whether we have slept beneath proud monuments, which handed down our names to after times, or whether our dust has been reposing in some unknown corner of the earth, where no human foot but ours ever trod! Here will be the end of human grandeur, the closing scene of the drama of life. The poor man will have reached the end of his wearisome journey, and the pilgrim will throw aside his staff, to rest in the bosom of his family forever; the humble Christian, who has long wielded the sword of the Spirit, and been girded with the armor of God, will hear the sound which says to him, thy warfare is ended, thy battles are all fought, thy foes are all conquered, smiling peace bids thee lay aside thine arms, and enter into the land of eternal rest.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, MAY 24, 1843.

PUBLIC MORALS. When Mr. Miller, some fifteen years since, drew a graphic sketch of the disregard to law and civil government, and gave it as his belief that this state of things would begin to be realized about the year 1839, it was looked upon as a mere wild speculation. It has also often been triumphantly alluded to as a failure. Anyone, however, who has carefully noticed the striking developments of the past few years, cannot but see that these expectations have been fulfilled in a remarkable manner.

The Mercantile Journal says, "the columns of our exchange papers, for some time past, have teemed with an unusual number of accounts of deeds of violence, inflicted by individuals upon others, in revenge for fancied or real insults and injuries."

Scarcely a paper do we receive, but contains tales of blood, some deeds of horrid wrong, of hate, revenge, and crime. We hardly know where to begin to review this sad picture. We have seen the son of a high functionary of state lay an almost successful plot to excite to mutiny the crew of a national vessel, and desecrate by piracy the flag of our country. We have seen the ringleader of the plot, with some of his associates, strung up to the yard arm. We have seen female virtue most fiendishly violated, and the seducer publicly shot in open day. We have seen the murderer pass through the mere form of a trial, and though his guilt was beyond a doubt, yet he is cleared amid the shouts of the populace who desecrate the halls of justice with lawless impunity; and the judge in vain beseeches the mob to restrain the violence of their feelings. In the largest city of our union was a man shot down in one of its most public thoroughfares at the close of day, and after a painful and protracted examination of more than a week, not the least trace is discovered of the murderer. Next follows in the same city the death of an unprotected female, under circumstances which awaken the most painful suspicions of well concerted wrong, and yet the guilty escape. In the legislative hall of the state of Pennsylvania, a man is struck with a cane and then dangerously stabbed, in the presence of the legislators, by one of

their own members. In another state an editor, for a newspaper quarrel, is hunted with fiend-like malice; and, when taking from his pocket a pistol to defend himself, the pistol is seized, and with it he is shot through the heart, in the presence of many spectators. Yet the murderer walks at large, his hands reeking with human blood. The foregoing are but a few of the most aggravated and cold-blooded, selected from a mass of reckless atrocities.

"Our soul is sick, our ear is pained
With every day's report of wrong
And outrage, with which earth is filled."

From every part of our land mingles the sound of lamentation and wailing over despoiled innocence and virtue, with the fiendish exultations of the vile seducer. Scarcely does the funeral dirge of one victim, entombed in the gulf of infamy, die away upon our ears, ere the note of wailing comes up from another source. So frequently are new cases added to the annals of crime, that their report seems to produce upon the mind of even the virtuous part of society but a comparatively faint impression.

In addition to the tales of blood, we have also witnessed a perfect recklessness and disregard of all the principles that bind society together. Twelve years ago, when Dr. Watkins was proved a defaulter to the amount of four thousand dollars, the moral sensibilities of the whole community were shocked; a public defalcation was then an unheard of affair, but how is it now? Peculation and breach of trust is the order of the day; men holding important stations under government walk off with thousands and millions of the public funds. Breaches of trust and Swartouting, are looked upon as occurrences so common, that they cease to awaken surprise, and the community know not whom to trust. Not only individuals, but states, repudiate their debts, and bid defiance to their creditors. And even men are elevated to important offices on the strength of their repudiating principles, and when elected seize the public treasure and make for Texas. Men who have been the most proverbial for their integrity, seem suddenly moved by some tempting fiend, and violate the most sacred trusts reposed in them. On every side the picture is most revolting, and "as it was in Sodom" is a fit emblem of the moral waste this world now presents. Scarcely a day passes, says the New York True Sun, in which we do not hear of some awful outrage of the Divine and human law.—Seduction, murder, and other crimes stalk through the land, and each new tale seems more dreadful than the last.

The New York Herald says, in view of recent crimes, that if such astounding realities "do not thoroughly arouse the community, from one end of our union to the other, we may at once make an end of our exhortations and prepare for some terrible universal catastrophe, like that which descended on the doomed cities of the plain." Again, "were we not right in saying that the sleep which this startling warning fails to arouse must be the sleep of the dead? Would any but the dead remain motionless, unappalled, unawakened, when the flames are bursting forth on all sides? or when the earth sends forth premonitory echoes of the thundering avalanche, which is descending in fury from the hills, and is about to cover the plain with ruin and death? In fact no man or woman is safe. The authors of crimes of the deepest dye are rarely discoverable, and when brought to trial can laugh at our laws. Who is safe from assassination? If you have a personal enemy, can he not just as readily dismiss you from the world, as the murderer of Corlies dismissed that ill-starred man? If even you have not a single foe, are you sure that you may

not be mistaken by some chuckling bravo for his enemy?" "Awake! all ye who desire the continuance of the good order of society—the security of your families—the safety of your lives. Awake! and make one mighty effort, or, sleep on, and let the murderers of female virtue and of human life, go on unabashed and with added recklessness, until our land be converted into one horrible sink of infamy—one wide reeking field of blood."

The above are solemn considerations and startling truths, presented by one who laughs himself at religion; and yet the guardians of the flock, the paid watchmen on the walls of Zion, are slumbering over these moral desolations, and sounding no note of alarm. Yet notwithstanding the tales of iniquity which come to us wafted on every breeze, from every corner of the world, we are gravely told that the millennium is about being ushered in, and that this is the commencement of the latter day glory of the saints. The Lord deliver us from such a millennium.

OPPOSITION.—No one can expect to engage in any holy cause, without meeting with opposition. It is therefore a great question how we should meet the attacks of the enemy, and defend ourselves from his wiles. We should remember that the glory of God should be our only aim. Self should be entirely lost sight of. If therefore opposition will advance the cause of God, we should be willing to encounter any obloquy which may be heaped upon ourselves for the faithful discharge of our duty. And we should fearlessly endeavor to do good as we have opportunity. When ourselves are likely to be the only sufferers, we should be willing to be offered a sacrifice for the cause of God, knowing that there is a just God who seeth not as man seeth, and judgeth not as man judgeth. We should never avenge ourselves, for God hath said vengeance is mine, I will recompense saith the Lord. We have therefore only to commit our cause into his hand, and await the Almighty decision. When we are assailed by falsehood and slander, we have only to show, by sober and godlike lives, that we are living with an eye single to the glory of God, and every falsehood will in the end recoil upon the head of its author. We should always return good for evil. We must forgive as we hope to be forgiven. We must not return railing for railing. When we are reviled, revile not again. If our enemy hunger, feed him; and if he thirst, give him drink; and in so doing thou shalt heap coals of fire upon his head.

The press and individuals have assailed the Advent cause with falsehoods for the last three or four years, but thus far their falsehoods have fallen pointless to the ground. And we fear not but that the same Being who has thus far guided us, will guide us unto the end.

We read that satan came down in great wrath, knowing his time is short. We therefore, for the more perfect trial of our faith, must expect that ere his head is bruised, he will exert his utmost powers to defeat our plans. And he will come, too, in a form we little expect. He will attack us within and without, and will use every means to draw us away from the sure word of God, and turn us unto fables. Some he will endeavor to overcome by flattering them with their own righteousness. Others he will endeavor to intimidate by pointing to the defects of christians. But we should let none of his wiles move us.

We should avoid vain glory. He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

We should keep our eye continually fixed on God and his word, and then we shall feel so deeply humbled, that we shall find our own proper place at the foot of the cross. The true christian needs no one to blow the trumpet before him, nor will he blow his own trumpet, for the Lord knoweth those that trust in him.

When we fancy we see a mote in our neighbor's eye, let us see that we have no beam in our own eye. Let us Judge no man, neither be judged of man, for each one of us must stand or fall for himself.

Will the Editor of the Signs of the Times explain the import of Dan. xii. 10, last clause, "None of the wicked shall understand, but the wise shall understand." Does it refer to "the words" which, it is said in verse 9, were "closed up and sealed till the time of the end?" If so, what are these words? Does the language, "NONE of the wicked shall understand, BUT the wise SHALL understand," exclude all the wicked, and include all the righteous? If not, what is meant by the phrase, "shall understand?"

AN ENQUIRER.

Ans. That was in answer to the question "what shall be the end of these things?" The end of those things must have been the end of the world, and resurrection of the dead. Daniel was told those words were closed up and sealed till the time of the end. It therefore follows that those were the words which the pious were to understand at the time of the end, and which none of the wicked were to understand.

The wise, would seem to include all the pious; and "none of the wicked" must of course exclude all the wicked from understanding these things.

A NEW ASPECT.—Our opponents have been so often gulled by each other's falsehoods respecting us, that we perceive some of them, in copying new falsehoods, close with the remark, "but we do not believe the story."

The Cause in Ohio.

Wm Griswold writes from Bennington, Ohio, that he has preached in a large number of places in that vicinity, and that the Lord has greatly blessed his labors. Opposition is also rife. He writes:

"I am not able to meet one fourth the calls that I have to lecture; my plan is to give a course of lectures and follow them with a protracted effort. It seems the easiest thing in the world to persuade men to seek an interest in Christ; Holy Ghost preaching is all that is necessary, for God has promised to bless his own truth. We have no houses large enough to accommodate the crowds that assemble to hear the solemn message, 'Behold the bridegroom cometh.' Ministers are waking up to the subject, and several have already given up entirely the idea of a worldly millenium.

Letter from Brother Storrs.

BR. BLISS.—As "A Lover of Truth," in a late "Signs of the Times," has denounced "A belief in the future annihilation of the wicked," and "The conscious sleep of the righteous, until the Second Coming of Christ," as "the most gross infidelity"—and as you have sufficiently exculpated yourself from a belief in those doctrines, will you allow me

just to say that I believe "all the wicked will God destroy"—and that "the dead know not anything." If that is "infidelity" then I am an infidel; but I wish no second advent man to be responsible for my belief; nor do I wish to introduce any controversy into the Signs of the Times on that subject; but as you have admitted such a "gross" attack, by "A Lover of truth," will you just permit me to say, that I have published my views on those subjects in the "Bible Examiner," number 6, in sixteen pages quarto, which may be had by such as wish to see them, with, or without pay, at the office of the Signs of the Times, Boston, or at 36 Park Row, New York City. Yours in the "blessed hope" of the glorious appearing of the Great God, and our Savior Jesus Christ.

GEORGE STORRS.

New York, May 13th, 1843.

REMARKS.—We cheerfully insert the above, but if brother Storrs will turn to the article in question, he will find that denying the work of regeneration, and substituting private revelations for the word of God, are included in what is called gross infidelity.

THE CROSS AND CROWN.

AIR.—"The rose that all are praising."
Must Simon bear his cross alone, and all the world go free?
No! there's a cross for ev'ry one, and there's a cross for me.
Yes, there's a cross on Calvary, thro' which by faith the crown I see—
To me 'tis pardon bringing. O that's the cross for me, &c.
How happy are the saints above, who once went mourning here;
But now they taste unmixed love, and joy without a tear.
Yes, perfect love will dry the tear, and cast out all tormenting fear,
Which 'round my heart is clinging. O that's the love for me, &c.
We'll bear the consecrated cross, till from the cross we're free;
And then go home to wear the crown, for there's a crown for me.
Yes there's a crown in heav'n above, the purchase of my Savior's love,
For me at his appearing. O that's the crown for me, &c.
The church has heard the midnight cry, the Lord will soon appear.
Ye virgins, rise with burning lamps, go meet him in the air.
Yes there's a home in heaven prepar'd, a house no wicked man has shar'd
Where Christ is interceding. O that's the home for me, &c.
Worcester, Mass.

Second Advent.

The second coming of Christ has long been expected by the true church of God. In former times, or in the days of the apostles, the end was supposed to be very near at hand, and some of the disciples expected that Christ would come in their generation. They looked forward with bright anticipations to the time when Jesus would be revealed from heaven, when he would come to be glorified in his saints and make the earth the everlasting habitation of the righteous. They desired to see this glorious day, but their hopes were not realized; and since our blessed Savior has not yet made his appearance, may we not reasonably suppose him to be now "near, even at the doors." But some pretend to say that Christ came at the destruction of Jerusalem! Now the Savior, when on earth, in giving his disciples signs by which we may know that his coming is near, told them that nation should rise up against na-

tion and kingdom against kingdom, but the end is not yet. In those days Cesar was at the head of all kingdoms and nations, and it was not till several centuries after Jerusalem was destroyed, that nation rose against nation, because they were in subjection to the Roman government. There were no wars of any importance, between the crucifixion of Christ and the destruction of Jerusalem; the Savior said there should be wars and rumors of wars, but all these things should be "only the beginning of sorrows." This cannot be reconciled with the idea that his advent took place long before kingdom could rise against kingdom. It does not require any mighty effort to prove that his coming is yet in future, though just at hand; but it seems natural for some to cry "peace and safety," when destruction is coming.

They spiritualize his advent all away, and say it means the conversion of the world, &c. But "we have a more sure word of prophecy." The scriptures inform us that Jesus will come in like manner as he ascended to heaven, which was not spiritually, for a cloud received him out of the sight of the disciples. And he is to come again "with power and great glory." But in order to delay his coming, the doctrine of a temporal millenium before the coming of Christ is proclaimed far and near; yet it is destined to fall, for it has a sandy foundation. For our Lord said that "as it was in the days of Noah, so shall also the coming of the Son of man be;" and surely there was no millenium in those days. The parable of the tares and the wheat proves that the wicked will remain with the righteous till the harvest or end of the world. And further, strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. So this doctrine, together with the kingdom of the world, will soon be swept away. As it fails of support from the Scriptures, the restoration of the Jews is now brought forward to prove that Christ will not come yet. But the carnal Jews have forfeited their heirship to the promises by sinning and transgressing the law of God, and walking contrary to His commands. And the Lord said that he would "bring an everlasting reproach upon them, and a perpetual shame, which should not be forgotten." Jer. xxiii. 40th. And that he would "utterly forget them and cast them out of his presence." And that He would "slay them and call his servants by another name." Who then are the heirs of the promises? Gal. iii. 29th. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise?" And "he is not a Jew which is one outwardly, (or in the flesh,) but he is a Jew which is one inwardly, and circumcision is of the heart. And further, "know ye therefore that they which are of faith the same are the children of Abraham." "So they which are of faith are blessed with faithful Abraham." Those passages prove that christians are the heirs of the promises, and the time is not far distant when they will be restored to the New Jerusalem; when all the saints, both the living and the dead, with Abraham at their head, will rise to meet their Savior, and come into possession of the heavenly land of Canaan.

Reader, are you an heir of the promises, a child of God? If not, awake from your slumber and prepare to meet the Bridegroom, for in such an hour as ye think not, the Son of man may come. Beware, "lest coming suddenly he find you sleeping!" H. H. Springfield, Mass., April, 1843.

May 24, 1843

DURATION OF EARTHLY KINGDOMS.

THERE is one prominent peculiarity of the prophecy of Daniel which cannot fail of commanding the attention of every intelligent and thoughtful mind. It is most happily described by the prophet Isaiah, xxviii. 10, 13. *The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* The prophecy, as a whole, may be looked upon as the different views of an extended scene, of which the first vision is the well-defined outline, while the grouping of the parties, and the expression of character, and the detail of objects, and place, and time, and catastrophe, are given in the after visions.

The first grand communication of prophetic light was expressly intended to unfold "what shall be in the latter days," and by connecting a succession of earthly kingdoms with the everlasting kingdom of God, time is connected with eternity, and of course the whole field of this world's history is comprehended in the first prophetic survey. The second vision contemplates the same ground, but with greater particularity in the description of some of the more important features of the scene. The kingdoms are the same. The fourth is here divided into "ten kingdoms." The catastrophe in this vision, though the same in its results, is not effected by smiting, but by "*the burning flame.*" This brings us to the END, in which THE ANCIENT OF DAYS SITS IN JUDGMENT—THE SON OF MAN COMES IN THE CLOUDS OF HEAVEN, "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. But perhaps the most

interesting subject of this vision, (it certainly was to Daniel,) is the "little horn"—*the abomination that maketh desolate.* Here is its first portrait, with the chronology of an important period of its history in a form which can hardly be perverted or mistaken, and which gives an almost infallible clue to the correct application of the portrait itself, and of the other prophetic periods which do not admit of a *literal* application.

The subsequent visions of Daniel, in a similar manner, fill up the first general outline, by unfolding new features of the field first contemplated, or by showing the relations of its more important parts to each other. The visions are, therefore, necessarily involved in each other; and no person can obtain a full and clear view of the great panorama described by the prophet, in all its parts, unless he has the several sketches of the prophetic pencil before his eye at the same time.

As instances that each succeeding view of the scene adds to the first or previous, and more general view, the following examples cannot fail of being at once recognised. In the first vision, the four kingdoms are referred to only in the most general manner; in the vision of the eighth chapter the second and third of these kingdoms are called by name—*Persia and Grecia.* In the second vision the division of Greece into four parts is expressed by the four heads and wings of the leopard; in the third, by the four horns of the goat. In the more literal description of the eleventh chapter, (v. 4—15,) the particular history of two of the more important of those divisions is given. In this chapter, indeed, the particulars of personal and family injury and revenge—of intrigue and diplomacy—of the mustering and marching of armies—of defeat and conquest, as they have since taken place in Persian, Grecian, Egyptian, Syrian and Roman history, are all portrayed by the prophetic hand. In

the first vision we are left merely to *infer* that the "kingdom of the God of heaven" is to be possessed at all, by the phrase "it shall not be left to other people." In the second vision it is repeatedly stated that "the saints of the Most High" are to possess it; but in the last and more literal description we are told that all "who are found written in the book," whether they "sleep in the dust of the earth," or "wait" among the living, "shall shine as the brightness of the firmament and as the stars forever and ever;" and the prophecy closes up with a particular promise to Daniel that he should partake of its rewards—"stand in his lot at the end of the days."

This feature of the prophecy is not confined to events; but is equally striking in reference to *the times* of the prophecy. We have not only the chronology of the whole vision from *Persia* down to the *end*, and of several other important events brought to view, with a double statement of the time when the end is to come, in the last chapter; but we have even the duration of the Saviour's ministry, noted exactly as it was fulfilled—"one week," which, according to the scriptural rule in the case, is seven years.

The vision of the eighth chapter is now to be considered, with which the ninth stands connected as a sort of appendix. It commences with the second of the four great kingdoms brought to view in the previous visions, as the first, Babylon, had nearly or quite run out its appointed time. Jer. xxv. 12.

This vision brings particularly to view the relation of the kingdoms of this world to the church and her inheritance, and the fate of the last of the four, (though other visions assure us that all the other kingdoms are to be destroyed at the same time,) in connection with the deliverance of the church and "the redemption of the purchased possession."

Dan. viii. 1, 2. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Verses 3, 4.

Verses 5—8.

Then I lifted up mine eyes, and saw, and behold, there stood before the river a RAM WHICH HAD TWO HORNS; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram PUSHING WESTWARD, AND NORTHWARD, AND SOUTHWARD; so that NO BEASTS MIGHT STAND BEFORE HIM, neither was there ANY THAT COULD DELIVER OUT OF HIS HAND; but he DID ACCORDING TO HIS WILL, AND BECAME GREAT.

And as I was considering, behold, A HE-GOAT came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. THEREFORE THE HE-GOAT WAXED VERY GREAT.

Verses 8, 9.

Verse 10.

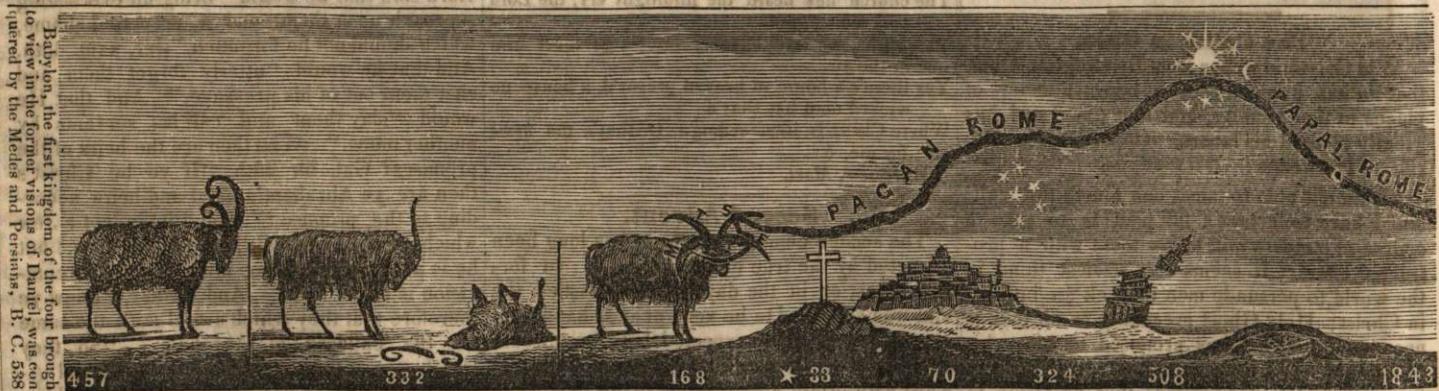
Verses 11, 12.

And when he was strong, the great horn was broken; and for it came up FOUR NOTABLE ONES, toward the four winds of heaven. And out of one of them came forth A LITTLE HORN, WHICH WAXED EXCEEDING GREAT, toward the SOUTH, and toward the EAST, and toward the PLEASANT LAND.

Yea, he magnified himself even to THE PRINCE OF THE HOST, and by him the DAILY SACRIFICE was taken away, and the place of HIS SANCTUARY WAS CAST DOWN. And a host was given him against the DAILY SACRIFICE by reason of transgression, and IT CAST DOWN THE TRUTH TO THE GROUND; and it practised and prospered.

[Dan. ix. 26. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]

[Dan. xi. 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.]



13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, HOW LONG SHALL BE THE VISION concerning THE DAILY SACRIFICE, AND THE TRANSGRESSION OF DESOLATION, TO GIVE BOTH THE SANCTUARY AND THE HOST TO BE TRODDEN UNDER FOOT? 14. And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED. 15. And it came to pass, when I, even I Daniel, HAD SEEN THE VISION, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, MAKE THIS MAN TO UNDERSTAND THE VISION. 17. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said, UNDERSTAND, O son of man, FOR AT THE TIME OF THE END SHALL BE THE VISION. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know WHAT SHALL BE IN THE LAST END OF THE INDIGNATION; for AT THE TIME APPOINTED, THE END SHALL BE.

20. THE RAM which thou sawest having TWO HORNS are the kings of MEDIA and PERSIA.

To me this is the most natural and easy interpretation of the vision, and it is supported by the following considerations:

21. And the rough GOAT is the king of GRECIA; and the great horn that is between his eyes, is the first king.

To me this is the most natural and easy interpretation of the vision, and it is supported by the following considerations:

22. Now that being broken, whereas four stood up for it, FOUR KINGDOMS shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, A KING OF FIERCE COUNTERFACE, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; HE SHALL ALSO STAND UP AGAINST THE PRINCE OF PRINCES; BUT HE SHALL BE BROKEN WITHOUT HAND. 26. And the vision of the evening and the morning, which was told, is true; wherefore, shut thou up the vision, for it shall be for many days.

The first thing attempted in the interpretation of this vision, is to show that it extends to "THE END," (v. 17,) the exact meaning of which is explained to be "THE LAST END OF THE INDIGNATION," (v. 19,) and, that "the vision," and the time given in it, terminate together,—"AT THE TIME APPOINTED THE END SHALL BE." (v. 19.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c., evidently implying that these points were the most important to be understood. We will therefore consider them first.

What, then, is "the time appointed?" It must be the time mentioned in "the vision;" for it was "the meaning" of "the vision" Daniel sought, (v. 15,)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel "came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "How long the vision?" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—"And he said unto me," &c.

This, then, is "the time appointed," at the end of which "the vision" is to end,—"the sanctuary shall then be cleansed"—"the last end of the indignation" come, and the power represented by the "little horn" "shall be broken without hand."

What are we to understand by the "cleansing the sanctuary?" To "understand" this correctly we must ascertain what is meant by "the sanctuary." The word *sanctuary* is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix. 2. 2. The different apartments of the temple. Jer. li. 51. 3. The temple itself. 1 Chron. xxii. 19; xxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxviii. 18; Dan. viii. 11. 5. Heaven is called the *sanctuary*. Ps. cii. 19. 6. The promised land. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxviii. 18. 7. The tabernacle of God in the heavenly state. Ezek. xxxvii. 26, 28. These are the principal significations of the word *sanctuary*, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the *promised land*; for it must be evident to every one that the *sanctuary* here spoken of must be capable of being "trodden under foot," and of being "cleansed," and, as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which old Jerusalem was the metropolis, was given to Abraham, (Gen. xvii. 4—9,) and to his seed after him, FOR AN EVERLASTING POSSESSION, in a covenant established with Abraham, and to be established with his seed after him in their generations. And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of the *habitable earth* (*kosmou*) shall be realized.

There will be the "city which hath foundations, whose builder and maker is God," to which they have "looked" while "strangers and pilgrims on the earth." There "the king shall be seen in his beauty,"—"upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever." "FOR THE LORD HATH CHOSEN ZION: he hath desired it FOR HIS HABITATION." "THIS IS MY REST FOREVER: HERE WILL I DWELL; for I have desired it." Ps. cxxxii. 13, 14. "This is the hill which God desueth to dwell in; yea, THE LORD WILL DWELL IN IT FOREVER." Ps. lxviii. 16. See also Ex. xv. 17, 18; Isa. ix. 13; Ezek. xxxvii. 24—28; Rev. xxii. 3. On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. Isa. xiv. 24—27. See also xxix. 5—8; xxxi. 4, 5; xxix. 1—8; lxiii. 1—4; Joel iii. 9—16; Zech. xiv. 3; Rev. xvi. 13—16; xix. 11—21.

"Then shall the *sanctuary* be cleansed," "and the

host" of "the ransomed of the Lord," delivered from the power of death and the grave, and their oppressors on earth, "shall return and come with singing unto Zion; and everlasting joy shall be upon their head."

This cleansing is to take place at the last end of the indignation. A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "heritage"—the promised land, it would make no difference as to the events which are to take place at the last end, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "the day of judgment and perdition of ungodly men."

But the indignation is evidently that which is so often spoken of by the prophets, which was poured out upon the covenant people of God on account of their sins, which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. v. 5—7, 13; x. 5, 6; xlvi. 24, 25; Jer. vii. 17—34; ix. 13—16; Ezek. xxxvi. 17—19; Dan. ix. 7—12, 16.

Now we have the clearest proof that this condition of "the *sanctuary*"—"the *holy mountain*," which "the Lord hath chosen for HIS HABITATION TO DWELL IN IT FOREVER;" and which without doubt is to be the location of "the CITY OF THE GREAT KING," "when the *Lord of hosts* shall reign in MOUNT ZION, AND IN JERUSALEM, and before his ancients gloriously," "KING OVER ALL THE EARTH;" and which "the heirs" are "to possess as an everlasting inheritance," together with "the kingdom and dominion under the whole heaven,"—we have the clearest proof, I repeat, that this condition of the *sanctuary* is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and *sanctuary*," says "for the overspreading of abominations he shall make it desolate, EVEN UNTIL THE CONSUMMATION." And also xii. 1—7, the accomplishment of the predicted "scattering of the power of the *holy people*"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" before stated are to "be finished." What are "these wonders?"

1. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael is one of the names which is applied to Jesus Christ. It means, "Who is like God?" To "stand up," means, in this prophecy, to reign. xi. 2—4. The first of these wonders, then, is the reign of Jesus Christ; which is always stated to commence with the destruction of all earthly kingdoms. See Dan. vii. 9—14; Rev. xi. 15—18. When "He whose right it is" to reign takes the throne, his kingdom will be "all the earth;" and "the throne" of every usurper shall be "cast down," and their trouble shall come in one day, death and mourning and famine.

2. "And at that time thy people shall be delivered, every one that shall be found written in the book." There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. Dan. vii. 10; Rev. xx. 12, 15; xxi. 27. The second of these wonders is, therefore, the judgment scene, which brings "trouble" to the wicked and "deliverance" to the righteous.

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is a clear statement that the resurrection, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "at his (Christ's) coming." 1 Cor. xv. 23; 1 Thes. iv. 14—17. The third of "these wonders," therefore, is the resurrection.

4. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. 1 Cor. xv. 41, 42. The Saviour uses very similar language in his parable of the tares

and wheat. Matt. xiii. 37—43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "all these wonders" are to "be finished," "when he shall have accomplished to scatter the power of the holy people." The testimony of Christ, (Luke xxi. 24—27,) is equally clear, that the desolation of "the *sanctuary*, the *holy mountain*," is to end at his coming to judge the world, and to reign forever. "And *Jerusalem* shall be trodden down of the *Gentiles*, UNTIL THE TIMES OF THE *GENTILES* BE FULFILLED. And there shall be signs in the sun, &c. AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD with power and great glory." Here the coming of Christ is intimately connected with the fulfilment of the times of the *Gentiles*, the period during which *Jerusalem* shall be trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." Isa. xi. 1. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to *Jerusalem*, that her warfare, (APPOINTED TIME, margin,) is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." Isa. xl. 1. "For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in THEIR LAND THEY SHALL POSSESS THE DOUBLE; everlasting joy shall be unto them." Isa. lxi. 7. See also Isa. lxvi. 13—16.

By "the *sanctuary*," then, I understand to be meant, "the place which the Lord made for himself to dwell in, the mountain of his inheritance,"—the land given to Abraham, "the land wherein he was a stranger, all the land of Canaan, for an everlasting possession;" of which he received, during his life, according to the apostle, (Acts vii. 5,) "none inheritance in it, no, not so much as to set his foot on;" for it was the "place which he should after receive for an inheritance." Heb. xi. 8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city *Jerusalem*, thy *holy mountain*," &c., and continues in this verse, "Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy *sanctuary* that is desolate." Can "Thy (God's) *sanctuary*" mean anything else here but "Jerusalem, thy *holy mountain*," the same as that to which Moses applies the word the first time it occurs in the Bible? Ex. xv. 17.

By the cleansing the *sanctuary* I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. Isa. i. 27, 28; xlix. 13—17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "the city hath no need of the sun, neither of the moon, to shine in it;" (Rev. vii. 15; xx. 10;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the *holy mountain*," "Mount Zion," &c. &c., are to be "possessed forever," "stand forever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," &c. require a long time for its accomplishment? We cannot tell how long a time it will require to complete the work; it may be but a few days, it may be as many years as the Israelites were in conquering the

Canaanites, after they entered the land—seven years; it may be more or less; but that it will be *commenced* suddenly, and by the personal interposition of the “King of kings and Lord of lords,” and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the word of God. See Zeph. i. 18; Isa. ix. 22; 2 Thes. i. 7—10; Jude 14, 15.

The vision ends when the *sanctuary is cleansed*, (or justified, as the margin reads,) and the last end of the indignation comes, at THE TIME APPOINTED—THE END OF THE 2300 DAYS.

When does the period terminate? To determine that we must ascertain “*the manner*” in which it is to be understood, and *when it began*. It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the “king” represented by “*the great horn*” of “*the goat*”—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

The commencement of this period is indicated to us in two ways. 1. By stating the condition of Persia, the first kingdom in the vision, represented by the ram, at the time in her history when the vision began.

What was the condition of Persia at the point contemplated in the vision? 1. “*I saw the ram pushing westward, northward and southward, so that no beast might stand before him*” 2. “*Neither was there any that could deliver out of his hand*” 3. “*But he did according to his will and became great*.”

This must denote a state of complete triumph over all opposing nations, and of course Persia must have been at the zenith of her power and prosperity at the time. The vision cannot commence at any point in her history *after* she had passed the zenith. When was Persia in such a condition? I know of no historian whose statements will allow us to begin this vision at a later period than the reign of Artaxerxes Longimanus. Though the Persians were successful in many of their expeditions after his reign, there certainly is nothing in their history to correspond with the representations of this vision.

Rollin, in speaking of the “*vices which first caused the decline, and at last the ruin of the Persian empire*,” says, “*The death of Darius Codomanus, (B. C. 130,) may very justly be considered as the era, but not as the sole cause, of the destruction of the Persian Monarchy*.” * * * “*We easily perceive that this decline was prepared at a great distance, and carried on to its end by visible steps which denoted a total ruin*.” Vol. 1, pp. 543, 544. Harpers’ Edition.

The period of its decline is thus noted in the Encyclopedia Americana, Art. Persia: “*Under Artaxerxes Longimanus, the Ahasuerus of the Scriptures, (until 425 B. C.,) the first symptoms of decline became visible.*” The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces; (seven more than there were in the time of Darius, Dan. vi. 1;) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces, being before him. Esther i. 1, 2.* But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty-ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these “*symptoms of decline appeared*,” we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion “*the king made a great feast*,” “*and he made a release to the provinces*,

and gave gifts, according to the state of the king.” Esther ii. 16, 18.

On that year the famous decree mentioned Ezra vii. was issued in favor of the Jews.

And at that year *must* be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days *may* begin there also.

2. But we have a more exact indication of the commencement of this period in the 9th chapter.

What are the reasons, it is frequently asked, for supposing the 8th and 9th chapters to be connected together, so that the latter is to be considered explanatory of the former? We answer,

1. That it must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches “*even to the consummation*.”

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church—“*the host*,” and her inheritance—“*the sanctuary*.” This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, “*How long*” the treading under foot of the sanctuary and the host, was to continue? It was this also which led him to the acts—“*to seek by prayer and supplications, with fasting, and sackcloth, and ashes*”—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. “*While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, I am now come forth to give thee skill and understanding.*” And again, “*I am come to show thee.*” There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, “*to show*” him about it. But what could have been Daniel’s mistake? It was not in supposing that the “70 years” predicted by “*Jeremiah the prophet*” had come nearly or quite to an end; no, that was understood. “*I, Daniel, understood by books the number of the years.*” v. 2. From Daniel’s prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that “*to accomplish 70 years in the desolations of Jerusalem*” would make an end of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the “*kings, princes, fathers and all the people of the land*,” and that “*the curse poured upon them*” by “*the Lord their God*,” was “*righteous*”—being also a fulfilment of “*his words*,” he proceeds—“*I beseech thee, 1. Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.*” 2. “*Open thine eyes, and behold our desolations, and the city which is called by thy name.*” 3. “*And cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.*”

4. “*O Lord, hear, O Lord, forgive; O Lord, hearken AND DO; DEFER NOT, for thine own sake, O my God.*” Such importunity brought Gabriel from heaven,—not to tell him his prayer should be answered, but to show him that “*the city and sanctuary*” should be “*destroyed*,” and continue “*desolate even until the consummation*.” But why should Daniel make such a mistake? There does not appear to be anything in “*the books*” of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when “*the sanctuary should be cleansed, or justified*,” run out *at the same time with the 70 years* of Jeremiah. This appears still further evident from the first attempt of Gabriel “*to show*” Daniel. “*I am come forth to show thee; therefore understand the matter, and consider the vision.*” How could he “*give*” him “*skill and understanding*,” and “*show*” him, by telling him to “*consider the vision*?” Daniel could not but see that the vision had not run out with the 70 years, and

of course there was no reason to expect the sanctuary to be cleansed, for it was to be “*trodden under foot*” until the vision should end. “*Consider the vision!*” Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into “*four kingdoms*?” And have these been followed by a “*king of fierce countenance*,” who was to arise “*in the latter time of their kingdom*—and who should “*destroy wonderfully, and destroy the mighty and the holy people—stand up against the Prince of princes?*” &c. CONSIDER THE VISION! So far is it from having run out, that “*70 weeks (sevens) of the vision are determined, or cut off,*” upon thy people, and thy holy city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy.”

Now the point to be settled is, what “*vision*” did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some *previous* vision. This must be admitted, or Gabriel spoke nonsense. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to “*consider and understand*” a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases, the interpretation is given; but in this case, that uniform and natural order is departed from, unless *some other vision* besides that in the 9th chapter, (supposing it to be a vision,) is the one intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th chapter is “*the man Gabriel, whom he had seen in the vision at the beginning*,” but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision.

Here, then, is the *same messenger*, Gabriel, seen in the previous vision. His work is the *same*—to make Daniel “*understand*.” The manner of his address implies that he had come to finish up the work assigned him in that vision—“*to show*” Daniel its commencement, the only point before omitted. The words declare it. “*Consider the vision*,” Daniel, to “*understand the matter*.”

And, to put the last query in the case to rest, he adds,—“*KNOW, THEREFORE, AND UNDERSTAND, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks*” = 69 weeks, “*and he shall confirm the covenant with many for one week*,” which added to the 69 make out the 70. This makes “*the matter*” plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be “*cut off*” from the vision referred to; and being a part of that period, they fix its commencement. For the 70 weeks cannot be *CUT OFF* from the 2300 days, unless they were included in that period; and if cut off, they must be cut off so many weeks from the beginning of the period; and if cut off from the beginning, *they must commence together*. And from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in *days the number of years* intended. There being 490 days in 70 weeks, we have only to go back that number of years from the death of Christ and we are brought necessarily to the year 457 B. C. f That year is the remarkable *seventh year of Artaxerxes*,

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated “*determined*,” in our version.—“*The verb chathak (in the Niphal form, passive, nechthak,) is found only in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinnical usage must give us the true sense of the word; if we are guided by these, it has the single signification of CUTTING, or CUTTING OFF. In the Chaldeo-Rabbimic Dictionary of Stockius, the word “chathak,” is thus defined:*

“*Scidit, absidit, concidit, inscidit, excidit*”—*To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.*

Mercerus, in his “*Thesaurus*,” furnishes a specimen of Rabbinnical usage in the phrase chathikah shelbasar—“*a piece of flesh*,” or “*a cut of flesh*.” He translates the word as it occurs in Dan. ix. 24, by “*precis est*”—*WAS CUT OFF*.

In the literal version of Arias Montanus, it is translated “*decisa est*”—*WAS CUT OFF*; in the marginal reading, which is grammatically correct, it is rendered by the plural, “*decisae sunt*”—*were cut off*.

In the Latin version of Junius and Tremellius, nechthak is rendered “*decisae sunt*”—*were cut off*.

Again, in Theodotion’s Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *κοπει πεντα*, “*were cut off*,” and in the Venetian copy by *τερατεται*, “*have been cut*.” The idea of *cutting off* is pursued in the Vulgate; where the phrase is “*abbreviatae sunt*,” have been shortened.

Thus Chaldaic and Rabbinnical authority, and that of the earliest versions, the Septuagint and Vulgate, give the SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB.

† The 70 weeks were closed up by the *cutting off* of Messiah, and the great transactions which were essential to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the

* The reasons for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in Prudeaux’ Connexions. See also Dr. Clarke’s Commentary, Pref. to Esther. Rollin declines the discussion of the point.

when the ram did according to his will. That is the year in which the decree of Ezra vi. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the evident connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843.*

They make sure, "seal up," the vision; and they demonstrate "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.

Again; without such a connection, one of the portions of the prophecy could not be understood, though an express command to "make" it understood was given; and the other is involved in the greatest difficulties.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "the manner of time the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a pledge that the whole period, which reaches to the end, will be as exactly verified at the time appointed.

HISTORY.

Having dwelt so long upon the chronological bearings of this vision, and the events which are to come at its termination, but little need be said upon its historical interpretation and application. No difficulties exist here, except in the case of the "little horn," and some of his transactions; upon the meaning of the ram, he-goat, or the four horns which came up in place of the great horn, there is no difference of opinion. Upon the meaning of the little horn, &c., I believe our opposers have become united in applying it to *Antiochus Epiphanes*. The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.

The prophecy gives us, 1st. The origin of his prophetic career, v. 9 and 23. 2d. His character,—geographical, v. 9; political, v. 10, 11, 24; military, v. 23, 24, 25; and as a persecutor, v. 10, 24, 25. 3d. Some of the most noted of his operations are stated, v. 11, 12, 25, 65. And last, we have his fate, v. 25. Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to any single individual, for the last end of the indignation has not yet come, nor has the sanctuary been cleansed.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—*Rome in its comprehensive character,—pagan and papal, a unit or divided*.

1. Can it be said that Rome "came forth out of one" of the four divisions of Alexander's empire? The design of the prophecies is not to give a history of the nations of which they speak, *in themselves considered*, but in their relation to the cause and people of God. It is in this sense only, therefore, that the power intended by this little horn can be supposed to be referred to.

The first connection of the Jews and Romans was by the league mentioned in 1 Mac. 8th chap., which took place about B. C. 160 years.

The four divisions of Alexander's empire, according to Rollin, were, "Syria, Egypt, Macedon, and Thrace." Macedonia was conquered by Rome, and made a province of the empire, B. C. 168. Rollin, Book 20, Article 1, chap. 4. By this it will be seen, that Rome superseded one of the four divisions of Alexander's empire, a few years before the time of its first connection with the Jews. Now, if these were all that could be said, it would be true that Rome "came forth out of one of them," in the same sense that the ten horns of the fourth beast of Dan. 7th came out of the fourth or Roman kingdom; not that they were not independent nations before, but on the conquest of Rome, and the possession of her territory, they were first brought (the greatest number at least) into an important relation to the church of God. But it is a fact, of which all historians on the subject are full, that Rome owed all for which she became distinguished, except, perhaps, her military prowess, to the conquest of Greece. "The emperors themselves, who could not go to Greece, brought Greece in a manner home to them, by receiving the most celebrated

Most Holy;" all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,

7

there are 490 years. The death of Christ took place A. D. 33. From 490 deduct 33

and we have 457 for the year B. C. when the 70 weeks must have begun.

* From 2300 years, the whole period, take 457, the year B. C. on which they began,

and A. D. 1843 is the year for their termination.

philosophers into their palaces, in order to intrust them with the education of their children, and to improve themselves by their instruction." Rollin, Book 20, Art. 2, sec. 5.

"The conquest of Greece at once put them in possession of everything most rare, curious, or elegant." Guthrie, Int. Geog. p. 49. Their success in the conquest of Greece determined their future history as a nation, as it did their relation to the church of God. Thus it was that Rome arose out of one of the divisions of Greece, and also "in the latter time of their kingdom, when the transgressors had come to the full."

Egypt and Syria were the divisions of Greece which had exhibited the character of *transgressors*, in that form which always has, and always will, call forth the marked interposition of Divine justice; they were blasphemers of God, and persecutors of His cause and people. Rome was the instrument of their punishment.

2. Did Rome wax great geographically towards the south, the east, and the pleasant land? According to Worcester's Ancient Atlas, the Roman empire included all of northern Africa, from Thebes in Egypt to the 30th degree of north latitude on the Atlantic; the whole of Europe to the 60th degree; and all of Asia west of the Caspian sea, and north of the Euphrates, with "the pleasant land," Palestine. See Luke ii. 1.

3. Did Rome "wax great even to the host of heaven?" Was Rome the conqueror and persecutor the prophecy describes? These questions hardly need to be answered. Rome, in the person of the Pope, claimed to be "God's vicegerent upon earth."

Rome was mighty, but not by its own power; for, 1st. It "could have no power except it were given from above." It was an agent and instrument, like other great nations, to effect the work and will of God. Or, 2d. By its "craft and policy," and "dark sentences," it made the conquered nations the instruments of its own designs. See Rollin, Book 19, chap. 1, sec. 7. "By this means their authority gained strength daily, and prepared the nations for entire subjection." Her armies were the terror of the world. The Romans did "destroy the mighty and the holy people;" they "took away their place and nation." Rome "cast down the truth, with some of the host and the stars, to the ground." Rev. xii. 4. Rev. xvii. 6. See Book of Martyrs, or any church history. Did Rome "stand up against the Prince of princes?" A Roman governor condemned him, and Roman soldiers nailed him to the cross, "and one of the soldiers with a spear pierced his side."

Did Rome "take away the daily (sacrifice,) and cast down the place of his sanctuary?" and was there a host given him against the daily (sacrifice) by reason of transgression? If the Jewish worship were here intended, it is true of Rome. But the Jewish worship cannot be intended by the daily (sacrifice.) One reason for this assertion are as follows:

1. The Jewish worship is never so called in the Bible. There would be as much propriety in calling it the *yearly, monthly, weekly, evening, or morning sacrifice*, as the *daily sacrifice*.

2. The phrase occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison; "comparing spiritual things with spiritual."

The great subject of the vision, and to which the question of the vision refers, is, the *condition of the church and the chosen inheritance, "trodden under foot."* Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. 9th, says, "For the overspreading of abominations, (plural,) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as *one of the agents of the work*; it has been perpetuated by Rome, pagan or papal, and the Mohammedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which the church has been "trodden under foot." The little horn of Daniel 7th (Popery) is to "make war and prevail against the saints until the judgment;" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "what withheld," that the latter "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 8, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, v. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the beast, worships the beast also, 3, 4; also chap. xvii.

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism,—which was the *daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery,—"the sanctuary," (God's "heritage,") "and the host," (his church,) have been trodden*

under foot "from the days of the kings of Assyria unto this day," Neh. ix. 32.

If anything were wanting to confirm our views of the *little horn*, the daily, &c., it is found in the exact agreement of history with the words of the prophecy.

Was paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. I refer to Constantine, the first Christian Emperor.

"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity." Croly, p. 55.

What can be meant by the "sanctuary" of paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "the temple or asylum of all the gods." The "place" of its location is Rome. (Goodrich's Universal His., and Guthrie's Geog., p. 606.)

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly "his sanctuary?" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be *downwards and irrecoverable*. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the *feeble honors and humiliated strength of a colony.*" Croly, p. 207-8.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the *instant demolition of all the Christian places of worship;* (2) the *death of all who dared to worship;* (3) the *delivery of the Scriptures to be burned;* (4) the *confiscation of all property belonging to the churches;* (5) the *acceptance by the tribunals of every charge brought against a Christian, the refusal of every complaint brought by a Christian, and, finally, the *exclusion of the whole body from the protection of the law.*" Croly, p. 209. See Fox's Book of Martyrs.*

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case?

It only remains, then, to inquire whether Rome is reserved for such a fate as that contemplated for the little horn—"to be broken without hand." The fate of Rome may be learned by referring to the doom of the image—"broken to pieces by the stone cut out without hands;" "destroyed, and given to the burning flame!" Dan. vii.

Here, then, we have a most literal and exact fulfilment of every part of the prophecy of this little horn in the history of Rome; and it cannot be found,—it never has been found,—but in part, in the history of any other power!

We have room only to remark, that, of the period given for the desolation of the sanctuary,—the 2300 years,—the 70 weeks is both the seal of its truth, and the pledge of its fulfilment in 1843.

NOTE.—We have not room to explain the date of the change of the ecclesiastical character of Rome from Pagan to Papal. All the histories of the transition point us to A. D. 508 as the time when it took place. See Second Advent Manual

SIGNS OF THE TIMES.

BOSTON, MAY 24, 1843.

THE TABERNACLE. Our citizens are evidently much disappointed with the Tabernacle and its arrangements. Instead of its being a tottering building, just ready to fall upon the heads of the audience, they find that it is a large, pleasant, and well-supported place of worship. The exercises, they also find, are not such as their prejudices had pictured out, but are conducted in such a manner as to appeal to the hearts of the devout and pious, and the understanding of the intelligent. They find that we have a reason founded on the word of God, for the hope that is in us. Lectures have been delivered there the past week by Brn. Hale, Skinner, and Bliss. Br. Skinner is on a visit from Canada, and is strong in the faith that the current Jewish year of 1843 will witness the coming of the Bridegroom.

Bro. Fitch was expected here the 21st, but had not arrived when our paper went to press. Bro. Litch is now here, lecturing; and Prof. Whiting is expected here next week. Lectures in the Tabernacle will be continued every evening.

ANOTHER FALSEHOOD. The papers are circulating a report that the Tabernacle is insured for *seven years*. The facts are these: The Committee applied for insurance for one year, but the terms of that office were for *seven years*. They then went to another office and had it insured for *one year only*.

MR. MILLER'S HEALTH. Wm. S. Miller writes that his father, William Miller, is still quite feeble and low.

THE PHILADELPHIA CONFERENCE. We learn that the meetings there have been of very general interest. The Saloon was thronged. More next week.

A FACT FOR THE CAUSE.—One of our New Bedford whaling ships lately returned from her voyage, during which she touched in at New Holland, where England sends her convicts; she had on board two of Br. Miller's books, which were sent out to a friend or brother for another ship; while lying in New Holland these books were lent on shore, and were sent for when the ship was ready to leave; word was sent that they would buy them, but no, they were not theirs to sell; they then brought them 26 Spanish dollars, and said if that is not enough we will give you more; but the books you cannot have. This speaks volumes. Since the year came in I have visited the principal Islands on this part of our coast—Nantucket, Martha's Vinyard and Block Island, where many souls are rejoicing, and hourly looking for their coming Lord; the last mentioned place I left a few weeks since; many happy souls were then rejoicing and expecting daily to take their departure from that sea beat Island to meet their Savior and brethren from the main, and other Islands of the sea, on the sea of glass. Fair Haven, April 22. JOSEPH BATES.

Letter from Indiana.

DEAR BROTHER HIMES:—I have witnessed with great pleasure the success which has attended the preaching of the doctrine of Christ's coming at hand. The Times and the Cry come to us regularly, and we are glad to hear of the fruits of your labor of love. There are but few in this vicinity who believe that Christ will come this year, and but three or four in the range of my acquaintance who are confidently expecting it. Br. John Crouch and myself are the only individuals in this part of the

country who are preaching it. There may perhaps be one other, but I am not certain. Your eastern lecturers are treading upon each other's heels, while this whole western country is nearly destitute. We began to take courage when we heard that Brn. Litch and Hale were coming to Cincinnati, but our hearts were sad when we heard that they were going to retreat as far back as Philadelphia. I think that Cincinnati is a more central point than Pittsburg, and should be occupied in preference to any other; should be a point from which the light should be sent forth in every direction. Perhaps our eastern friends think we are able to help ourselves; it is true we have our bibles, and God hears prayer here as well as east of the mountains. But God works by means, and the best means are evidently the most efficient. Send us, we pray you, a man who understands the whole subject, whose sword is as sharp as his who stood at the gate of paradise.

Br. Fitch has done nobly; who will imitate his example? There are friends here who will see that he lacks nothing of this world's good, to make him comfortable; friends who believe the day is near and are anxious to hear the question discussed. A great door is here opened, and there are many adversaries. A Methodist lecturer would be preferable in this country, because he would have access to more pulpits than any other; I make not this as my own choice, for I would as soon hear from one man as another, but thousands of others would not.

It is evident that what little has been said on this subject here, has resulted in some good to the church; many have been stirred up to seek for holiness, and prepare to meet their God; and there have been some conversions; but our great and influential men almost universally oppose. But we are endeavoring to mind our own business, and do our own work, and not return railing for railing, looking hourly for the coming of Christ. Looking to the Lord for helping grace, we are determined to do what we can to give the midnight cry, that when the Chief Shepherd shall appear, we may meet him with exceeding joy.

Your brother in Christ. A. G. PERKINS.
Brownsville, April 17, 1843.

Will Br. Haseltown and others peruse the above?—ED.

Letter from B. H. Albee.

DEAR BRO. HIMES—Feeling that the last sands are dropping from the glass of time, I am prompted to improve this opportunity to once more, and, as I expect, for the last time, to warn my dear fellow beings to prepare to meet the impending storm of God's wrath, that awaits an unregenerate world. Our moments are flying rapidly, and what we do, must be done quickly. Shall souls be left to perish through our neglect? No, my brethren, if we can do no more, let us cast in our mite, as did the widow anciently, and God will reward us. I feel to say to you, dear friends, that I believe the Bridegroom is at the door; and Oh, that the world would give earnest heed to the last warnings of the heavenly dove. For more than eight months I have been closely examining the subject of the Second Advent of the Savior, and am persuaded that my Lord will not delay his coming. Nature is uttering the sentiment in its most impressive language; and the inspired page sets out in bold relief the startling truth, "Surely I come quickly;" and Oh that every one that professes to be a Christian, would heartily respond, Amen, even so, come Lord Jesus. And now, kind reader, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and exam-

ple of Jesus? You must acknowledge that if there is a religion on this earth that would be pleasing to God, or honorable to man, it must be that manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by which man might be reclaimed to God, and worship him in spirit and in truth; and if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion that will stand amid the wreck of nature and the crush of worlds? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would before death and judgment should come upon you? Must you, can you, will you, slumber on in your mantle of unbelief, in your robes of carnal security, until you awake to shame and everlasting contempt? Oh, my friends, be rational, be candid; where can be the harm in being prepared? You all in your hearts answer none; you all will admit that it is better to be ready and not go, than to go and not be ready. But examine, dear friends, for yourselves, and see if the proof the word of God affords, is not sufficient to convince you that the time is at hand when you must go. Look in Daniel viii. 13, 14, and see the answer to the question there asked, "How long shall be the vision?" The answer was, "Unto two thousand three hundred days, then shall the sanctuary be cleansed. The 70 weeks were cut off, and fulfilled in years, in A. D. 33, which leaves 1810 to the fulfillment of the vision; and brings us to 1843, when we expect the sanctuary will be cleansed, and the people of God justified.

Now, dear reader, are you willing to believe that in a few days or months, or in a few hours, for ought you know, these awful but glorious events will take place? If you are, then lift up your head, and rejoice, for your redemption is nigh. See to it that your lamp is trimmed and burning, that your faith is active, that your loins are girt about with truth, that you are established in the truths of God's word. From him who wishes your salvation,

BENJ. H. ALBEE.

Machias, April 22, 1843.

Anniversary Week.

ANNIVERSARY WEEK IN THIS CITY.—We contemplate a large meeting of the friends of the Advent cause here, if time continue, on the above week. Meetings will be held at the Tabernacle, commencing on the evening of the 29th, and lectures will be continued every evening during the week. Meetings of conference will be held mornings at 9 o'clock A. M. and at 2 P. M. during the week, at Chardon Street Chapel. A large number of lecturers and laborers in the cause are expected to be present.

Agents and subscribers will find the above a convenient opportunity to make remittances for the paper and publications.

Letters

FROM POST-MASTERS, TO MAY 20, 1843.

West Jefferson, O \$1; Saco, Me \$1; Weston, Vt \$3; Montpelier, Vt; Lynchburg, Va; Killingly, Ct; Fluvana, N Y; Woodstock, Vt; Dover, N H; Newark, N J; Providence, R I; Norwicht, Ct; No Scituate, R I; Stafford Springs, Ct \$1; Colchester, N Y; Salisbury, Mass; Garland, Me; Dover, N H; E St Albans, Me; N Bedford, Ms, \$1; South Berwick, Me; East Washington, N H; Guild Hall, Vt; Stratford Corner, N H;

INDIVIDUALS.

S Miller, \$1, all right; J L Ewer, \$1, all right; P Jaques; T L Tullock; B F Bissell, \$5; A M Billings; W Mason, Andover, Mass; Albert Lyford, W D Tuillier, check \$25; Charles Fitch, S Palmer; M Paul; Wms Thayer, \$3; books sent! J Aldrich, \$2 Canada mission; W K Pool, \$1, \$21-2 due! A G Holmes; J Marsh, Union Mills, N Y; Guy Glidden; T M Preble, \$3.

Bundles Sent.

Box, J Litch, 40 Arcade, Philadelphia; 36 Park Row, N Y; Stephen Foster, Jr. Derby Line, Vt; Williams Thayer, Woodstock, Ct left at Pomfret's Depot, Ct; Thos Marsh, Sandwich, Thomas M. Preble, Nashua, N H.